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J.N. Hostetter

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Evangelical VISITOR

July 3, 1967



Marlyn Avenue Brethren in Christ Church

Baltimore, Maryland

EDITORIAL

We Meet Again!

WHAT IS A General Conference? The answer varies, according to who speaks. Is it a meeting of the minds?

It is not necessary to attend General Conference to meet God. In fact, meeting and experiencing dynamic presence of the Divine is largely personal. Many of the most fragrant experiences with God come within the quiet chamber or the sacred precincts of one's own home.

General Conference is a meeting of the minds. This does not say, General Conference is minus in spiritual depth. Thank the Lord, there are marked times of heart warmth and spiritual blessing. But, oneness in heart is no assurance that minds will always agree. Limited judgment is the lot of all. No one person is wise enough to know all the answers. Heart warmth and good judgment are not necessarily synonymous.

So we meet and talk together. About what will we talk? Let's be certain we really discuss the Lord's interest and the Lord's work. Man's weakness, we tend to spend too much time on peripheral detail. More than one General Conference bogged down on relatively unimportant detail, then failed in adequate discussion of vital issues.

Let's look at some concerns.

Leadership problems are real. Is our organization; churches, colleges, mission program, relief program, etc., so arranged that we need more qualified leadership than ten thousand people can supply?

Is shortage of leadership simply a failure in dedication? This writer thinks not.

Maybe we can learn something from our history of "wanting to start something." The glamor of a new setting, community or new project has too frequently swept us into action, while this new interest, in some instances, was a mark of lessening or dying interest for work already existent. Opposite-wise, a complex exists that makes the abandoning of a location quite an emotional situation.

How can we make a steady advance on all fronts? This must be done together. No one area dare be advanced at the expense of another. Heart in heart and hand in hand we must move forward. Let's have a meeting of the minds!

Status quo is not an acceptable factor in any area of the Lord's work.

J.N.H.

General Conference Eighty Years Ago

The General Conference (Council) of 1887 met at the home of Cyrus Lenhert, near Abilene, Kansas, May 18-20. The minute actions include the following:

ARTICLE I. — The committee on revision and publication of minutes of general council reported, and gave reasons for not having published the same.

Decided: That the report be approved and that the committee be exonerated for the variation from their instructions.

ARTICLE II. — The committee on uniform rules for church government reported.

Decided: That the report be accepted and adopted with slight amendments and the committee be honorably discharged with the thanks of the church for their labors.

ARTICLE III. — The committee appointed by general conference of 1886 to set forth the sentiment of the church on sanctification reported.

Decided: That the report be received and approved, and that the committee be honorably discharged.

ARTICLE VII. — A petition from the church of Michigan to consider the propriety of publishing a religious paper was considered.

Decided: To accept the preamble and resolutions of general conference of 1880, to publish a monthly, semi-monthly or weekly church paper as a test for a term of four years, then to be reconsidered by general conference, either to confirm, amend or reject it by a congregational vote. Committee, Daniel Heise, Clarence Center, N. Y.; S. E. Graybill, Martinsville, Pa.; W. O. Baker, Louisville, O.; Samuel Zook, Abilene, Kansas; Henry Davidson, White Pigeon, Mich.

ARTICLE IX. — Report of the brethren who visited in the Indian Territory. The brethren reported very minutely the particulars of their visit, showing the necessity for mission work among the Indians.

Decided, First: That we heartily support an attempt in that direction.

Second: That a committee of three brethren be appointed for the purpose of ascertaining more specifically the locality in which, and the means by which such an enterprise shall be conducted, and that they shall report to next general conference. Committee, Bros. Jesse Engle, S. E. Graybill, Abram Means.

ARTICLE XIII. — Decided: That the deacons throughout the whole church be instructed to make a personal appeal to each member of their respective districts, for some contribution to the mission work of the church at least once a year.

Today's Yesterday

EVANGELICAL VISITOR

Volume LXXX

Number 14

Official Organ of the Brethren in Christ Church, published bi-weekly by Evangel Press, Nappanee, Indiana, to whom subscriptions should be sent.

Purpose: To publish the Gospel of God's grace—a complete salvation through the atonement of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

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Our Church in a Changing World

Bishop Alvin C. Burkholder

Brother Moderator, My beloved Brethren and Sisters in the Lord:

THE FOLLOWING passages of scripture give us the area for our message. *For I am the Lord, I change not.* Mal. 3:6 *Jesus Christ the same yesterday, and today and forever.* Hebrews 13:8 *I am made all things to all men, that I might by all means save some.* I Cor. 9:22

I should like to suggest the theme "The Unchanging Christ in an Ever-Changing World," or "Our Church in a Changing World."

INTRODUCTION

Today's world is in the throes of change. Change has always been evidenced, but accelerated speed, new ideas, new programs and new methods have accentuated these days of tremendous change. Change brings unsettled situations, especially to those who like things the way they have been in the past.

However, the changes in today's world present unparalleled opportunities and new challenges. The secular press as well as religious periodicals and books are releasing a flow of information concerning the extraordinary transition taking place in society today. The Master Teacher brought such a revolutionary message that, when it was accepted and practiced, brought charges against His disciples that their teachings were turning the world upside down.

The great Industrial Revolution changed the world's way of living and likewise we have made the necessary adjustments. We have accepted changes in transportation and communication. None of us here assembled traveled to Conference by horse and buggy, but the majority traveled hundreds of miles at 60-70 miles per hour on super highways, while others winged their way through the skies at 600 miles per hour in ease and comfort. Likewise in communication we have news broadcasts and telecasts so that important events taking place in any part of the world can be seen and heard in a matter of minutes.

The past decade, with accent on the past two years, has seen an acceleration in the rapidity of change, change of a different type! Today we are witnessing a major assault upon esteemed values, tried traditions, virtues, morality, and biblical teachings and practices. The church and our Church are affected by these swift currents of change and controversy. The church has always had its problems in relation to serving its day and generation. For example, the council at Jerusalem, the letters of instruction and correction of the Apostle Paul, the various church councils held periodically throughout the centuries. At this General Conference we are endeavoring to relate God's Word and Will for those we are called upon to serve. The subject before us is too great in its scope for us to enter into full discussion of each detail, so we shall confine our remarks to the necessary changes in adminis-

trating the Church's program in order to present the unchanging Christ effectively in an ever-changing world.

ADMINISTRATIVE REVIEW

Our first recorded minutes of the 1871 General Conference give us an insight into the concern for proper administration in the Church. Although only nine questions were on the agenda, the Conference dealt with issues that were realistic because of the changes in society that the Church encountered.

There were the matters of discipline of Church members and their reinstatement, ritual procedure in worship, use of modern photography, baptism, divorce and remarriage, collection and distribution of missionary funds, rights of ministers, and attitude toward patent rights. As we read of the succeeding General Conferences, we find the Church realistically, but perhaps rather reluctantly, facing the issues brought about by a changing society. Changes and adaptations were slow in materializing in those days. But it can be said to the credit of our Church Fathers that while they were cautious in accepting new innovations, they were always ready to give testimony to a gospel that brought peace and deliverance from sin and worldliness.

The administration of our Church was limited for years. Only a small amount of business was handled and this by the local congregations. During those years the oldest minister was looked upon as the overseer. The older members were looked to for leadership and their opinions were respected and followed.

By the turn of the century the Church had grown in outreach to Canada, the Central and Midwest States, and the Far West. Foreign missions were receiving offerings and personnel were volunteering for Christian service. Revivals of spiritual depth were manifest throughout the brotherhood. God was moving in many ways which called for strengthening the leadership of the Church. It was only a matter of time until this need was met by the founding of our Bible Schools.

In the thirties we had Messiah College, Beulah College, Jabbok Bible School, and Ontario Bible School functioning in the area of training our youth. From these institutions and our congregations came an enlarged vision of outreach for our Church. Missions at home and abroad grew, our youth not only trained for full time Christian service, but also accepted the challenge to serve in professional vocations such as education, medicine and business. In several decades we, as a people changed from a separated rural oriented people to a people conscious of the surrounding world with a responsibility not only to serve but to fulfill the task of witnessing for Christ and the Church.

CHALLENGE AND CHANGE

An awareness developed among us that the Brethren in Christ does not need to represent a dying facet of conservatism, but that we have a godly heritage of biblical doctrines that when scripturally presented to our generation not only will be accepted but will bring growth for the cause of Christ and the Church.

Due to this awareness the General Conference sermon for 1950 and other stimuli were used of God to set in motion an evolution of our administrative methods and general church polity. By 1957 the Church was ready to accept administrative changes which called for Regional Conferences, reduction of the number of Bishops, supported ministry, local administration by Church Boards, limited terms for deacons and numerous other changes which affected all phases of church administration. We now can look back over ten years of administrative change and at least find the direction in which we are going.

Without question the appraisal of these years would vary. Statistics do not always tell the story, but let us examine a few. In order to get a truer picture, I have used the years 1946 - ten years before the administrative change, 1956, the year of the change, and 1966 - ten years following the change.

	1946	1956	1966
Church Membership	6,013	7,216	9,949
Total Contributions	\$432,565.71	\$960,330.40	\$2,348,823.82

These figures tell us that in the last ten years our growth pattern has more than doubled in rate of increase in membership and finances. We have witnessed new thrust in organizing congregations by our extension program. Our overseas missionary program has continued to expand with the exception of the work in Cuba. Without question these areas of stepped up growth were caused by the administrative adjustments and enlarged vision and the blessing of the Lord.

To our knowledge very few denominations have come through a period of administrative changes and positional adjustments without major divisions. Denominational leaders of some of our sister churches have expressed amazement at the solidarity of our constituency in realistically facing our problems and making some of the necessary adjustments. The entire brotherhood is to be commended for their tolerance, understanding and co-operation given in these years. This attitude is a significant testimony to Bible Holiness that we teach and practice. Above all we do give thanks to the Lord for His divine help and guidance in these crisis years.

EVANGELISM - ITS THRUST

I now come to the second major emphasis in relation to church growth and our responsibility to the world around us - that of evangelism and outreach. From our early history as a church, our people always were ready to give testimony of a personal experience of the transforming power of the gospel. They not only enjoyed this personal experience but shared it with others. Dr. A. W. Climenhaga states in his book on the *History of the Brethren in Christ Church*, "The early growth of the Church was not by revival efforts, as at present. The daily walk of the members influenced others to follow Christ. The responsibility of leading souls was not left to the ministers. Each convert felt responsible to win others to the Master's service. Salvation was a matter of finding peace with God, having peace with their fellowmen, and being willing to be baptized and take up the cross and follow Jesus."

I like what our brother has stated. I believe this was New Testament evangelism. Note: "Each convert felt responsible to win others to the Master's service." God blessed this small group as they endeavored to carry out their objective, but somewhere along the line we have failed to reach those for whom we have been responsible. Someone has said that if we would have only retained our children who were born into the Church since its founding, we would total nearly a million members. Sometimes we almost become frustrated when we endeavor to explain our limited growth. We do commend ourselves for our mission outreach, our contributions, our Sunday School enlargement campaigns. In the past we felt our administration was a hindering factor, but today administratively we are on par with other denominations. Our leadership is equal to that of other church groups similar to ours. God has blessed us with quality laymen with average physical, mental and financial resources. We have been a friendly

people, well received in all areas where we have established churches. Our standards have been basically above reproach. Our pastors and evangelists proclaim full salvation. We have much that is commendable and we do honor God for His blessing upon us as a people, but we frankly admit that we are not penetrating society and winning souls for Christ as we are commanded to do and as the Early Church did. Could it be that we are not meeting the soul need of hungry hearts? Could it be that we are dodging present day issues that the Church needs to answer frankly and honestly? Perhaps we should ask ourselves some pertinent questions; such as,

1. What does the Church have to say in relation to the moral revolution of our day? Do we have an answer or are we pretending that it is not taking place? What is our attitude to the rights of human beings? Do we remain silent?
2. As the ecumenical movement is a live issue, should we become involved, or should we ignore its implications? Does our teaching "death to self" call for a greater degree of unity or do we find ourselves self-sufficient and self-contained with our own attainment?
3. What about our communicating of the gospel? Do we recognize the need for changing terminology, or adopting modern methods of communication? Is our theology clothed in an unrecognizable garb? Can we talk the language of the people in presenting the gospel on a world-wide basis?
4. What about our commitment in service to our fellowmen? Do we actually believe the social implications of the gospel? Are we ready to feed the hungry, clothe the naked, minister to the sick and needy in the Name of Christ? Are we committed to the "Peace Testimony" and willing to obey God rather than man? Does separation mean anything or are we conforming to the world to the point of making God's command "Be ye separate" meaningless?
5. What about revival or spiritual awakening? Do we still believe in an awakening that results in personal manifestations of God's power in the life? Would we tolerate a break-up of our well outlined worship services? Would miracles be tabooed? Do we still welcome preaching in the demonstration and power of the Holy Ghost? Would we shun a gospel that "turned the world upside down"? Would we welcome His appearing, praying, "Even so, come, Lord Jesus"?

We must answer these questions in order to carry out the great commission and penetrate our world with the light of the gospel. To raise questions is one thing, but to find and accept the answers realistically tries men's souls. In our summing up the questions five areas come into focus:

MORAL REVOLUTION

Dr. Robert Fitch states, "We are in the throes of a moral revolution, defined as 'sexplosion.' We are reaping the results of our afferent, permissive and sex-suffused society." The Church has been charged with lack of relevance, that we do not deal with the problem.

Personally I feel we may have failed in some respects, but the gospel is eternally relevant; it is applicable and as necessary now as it was or ever will be. It is the Scriptures that teach us how to live and how to die. We do issue a call for an understanding of sex, with an openness that is consistent with biblical, ethical, and scientific facts. "Therefore glorify God in your body." I Corinthians 6:20.

Civil Rights with all of its implications, together with many social questions that excite our nation, has been disregarded by many of us. But today no minister or church which desires to serve effectively can ignore inte-

gration. In becoming involved we must keep our thinking and actions in line with scripture. "Mine house shall be called the house of prayer for all people." "God is no respecter of persons."

Many other issues could be discussed which the Church is encountering, such as, labor relations, poverty, gambling, narcotics, liquor, tobacco, housing, capitalism, and a number of other problems that call for rededicated ministry and Spirit directed laity, if we are to meet the challenge of moral revolution of our day. The clarion call comes to the Brethren in Christ to become involved in these issues, but always keeping a clear perspective in line with the Word of God.

COOPERATION

Our world today is conscious of the need of working together. In some church groups this has taken form in developing ecumenical relationships. For years business has recognized the necessity of cooperating together in mutual interest. The individual, and many organizations find it almost impossible to succeed alone. Related interests of church groups find rich reward in sharing together. The National Association of Evangelicals and the National Holiness Association are examples of which we are a part. To a lesser or greater degree nearly every denomination has been invited to dialogue involving the possibility of some type of cooperation.

It is easy to say "not interested," and keep our doors closed, but this attitude comes into question: Would it not be better to face facts intelligently and decide these issues in light of the Word of God and not on our personal emotional decisions?

How often our testimony and effectiveness have been lost or have been of little value when amongst closely related groups we have magnified non-essentials to the point of division, causing splinter groups and arousing suspicion of each other. Our teaching is often ridiculed and becomes mere words when we endeavor to promote, "death to self by crucifixion of carnality" only to find those who profess "death to self" strongly vocal when their ideas or non-biblical convictions need to be revised for the good of the body of Christ. Someone has said, "It doesn't take much courage to stand for your convictions, but it takes a lot of courage to change your convictions in the face of facts."

We are not asking for compromise or toleration of carnality, but we do call for evaluation of our church and institutional programs that would strengthen our witness for Christ, conserve the Lord's money and help us to do better our God given task. This may call for closer cooperation with those of like precious faith. Do we believe the gospel that makes us one in Christ Jesus? Would we like to see the teachings of Jesus fulfilled among those of the holiness-evangelical persuasions?

COMMUNICATION

In nearly every area we are witnessing a breakdown of communication between individuals, parents and children, church and members, leaders and followers. We find great difficulty to present a clearly understood gospel message. Helplessly we watch our youth grow up and leave the Church. Ninety per cent who arrive unconverted at the age of twenty-five will not be reached for Christ. Today 22,000,000 teenagers in America have made up their minds to have little or nothing to do with religion in any form. Dr. J. Melville White, writing in *Christianity Today*, quoted a recent survey of American youth who stated why they were not in the Church. Five answers stand out.

- (a) The Bible doesn't touch my life in a practical way.
- (b) The Church makes no provision for my social needs.
- (c) The Church is uninformed about our problems.
- (d) There is no challenge of responsibility within the Church.
- (e) There is too much adult inconsistency in the Church.

All of us sincerely desire to serve our youth, but we have often been unsuccessful in communicating the message. Nearly all answers given by these youth are the result of failure to communicate the gospel into everyday practicability or to bring them to a personal relationship with Jesus Christ.

Let me hasten to say that we do have a splendid group of dedicated young people who are giving a positive testimony by their willingness to serve in "service" units at home and abroad. Their dedication speaks loudly and calls us to communicate the teachings of Jesus in ministering to a needy world.

Some of our theology is expressed in unfamiliar phraseology. To the most of us who have grown up in the Church, the following terminology, such as: saved, sanctified, baptized with the Holy Ghost, revival, evangelical, etc., is familiar, but is not the language of our present generation. We cannot take for granted that non-church people or even non-evangelicals comprehend the usage of these terms.

Recently I was talking to a middle-aged man who was a church member of one of the leading Protestant Churches. Upon using the word "evangelical," I found that he did not know its meaning. The lack of scriptural knowledge and spiritual information is appalling! To talk the language of the street in presenting the claims of Christ to Americans today is as challenging as to be a missionary in a foreign land and communicating to the heathen.

George Macleod writes the following in the book, *God is For Real, Man*, "I simply argue that the cross be raised again at the center of the market place as well as on the steeple of the Church. I am recovering the claim that Jesus was not crucified in a cathedral between two candles, but on a cross between two thieves; on the town garbage heap; at a crossroad so cosmopolitan that they had to write his title in Hebrew and in Latin and in Greek—at the kind of place where cynics talk smut, and thieves curse, and soldiers gamble. Because that is where he died. And that is what he died about. And that is where churchmen ought to be, and what churchmen should be about."

REVIVAL

This word may be outmoded, but if I were to ask each one here . . . "What is the paramount need of the Church today?" there would be a ready response, *Revival*. We know the answer. Biblical illustrations confirm this, history records that whenever religion has been at a low ebb, revival was the answer and brought a spiritual awakening. This has been true in our own brotherhood. Oh, what a change when God comes down and the Holy Spirit moves upon hearts. Yes, revival is the answer.

For many years the Christian Church has been focused on the doctrine of the Church, more than on any other subject. We have been legislating, speaking, writing and conferring on the Church—its nature, its doctrines, its unity, its function in society; this has been good and definitely needed, but of recent years have we not neg-

(Continued on page seventeen)

AFRICA

Facets of Zambia Regional Conference

CHURCH YOUTH ATTENDED! A youth program was run simultaneously with the business sessions—and we all felt that the Conference had a newly charged atmosphere! As for the young people, one could sense that they were enthusiastic and expectant, having been built up for this occasion by local youth rallies prior to conference.

THURSDAY'S INSPIRATIONAL SESSIONS included a variety of skits presented by the Committees on Family and Home Life, Sunday School, Literature, and Training.

A group of church women enacted village visitation.

Wrong ways and then right ways of doing Sunday School work were presented.

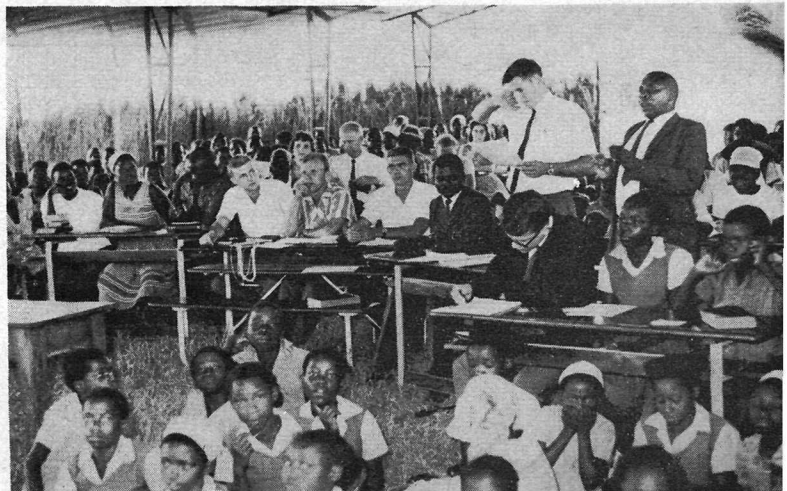
Choma Book Room staff stressed the need to use all the resources at our disposal to get good literature to the people.

Wanezi Bible Institute graduates showed us the importance of leadership training.

HIGHLIGHTS OF THE BUSINESS SESSIONS, etc. To be continued in later *Visitor* issue.



"Wait until you be endued with power from on high"—Bishop Musser's climaxing challenge (Stephen P. Muleya interpreting).



Many were involved in the youth program—teachers, I-W's, missionaries—and YOUTH!



"Youth and old age"—working together—made the Conference a success. (Left: David Brubaker; right: Rev. Peter Munsaka)



Providing enthusiastic leadership for Youth sessions—Ammon Mwetwa, Manager of Schools.



After presenting prizes to winning Quiz Teams, Field Chairman Stern closed the final youth session.



Coach and Headmistress of Macha Girls' School, Miss Beulah Muzyamba, giving pointers to her elementary level team—and they WON!

WHAT WAS NEW AT RHODESIA REGIONAL CONFERENCE?

Oh, a new look for youth clubs, a visitor from Japan, better-than-ever Bible quizzes, and lots of inspiration and blessing—but one entirely new feature that many hope will become an annual conference tradition was—

A MEN'S FELLOWSHIP MEETING

How Interest More Men for Christ and the Church?

This year at the Rhodesian Conference at Wanezi Mission the Matopo Mission led the way by demonstrating their solution to this problem which plagues many churches.

It began last year at Matopo Mission with the Church Committee's planning a Men's Fellowship Dinner. For this initial venture forty invitations were printed up and delivered to men of the community. The enterprising chairman of the committee, J. D. Ndlovu, delivered most of the invitations to the men personally—in their homes the day before the meeting. He wanted to be sure!

rice, meat, vegetables, bread, and tea. After tea and conversation a brief devotional message was given by a guest speaker.

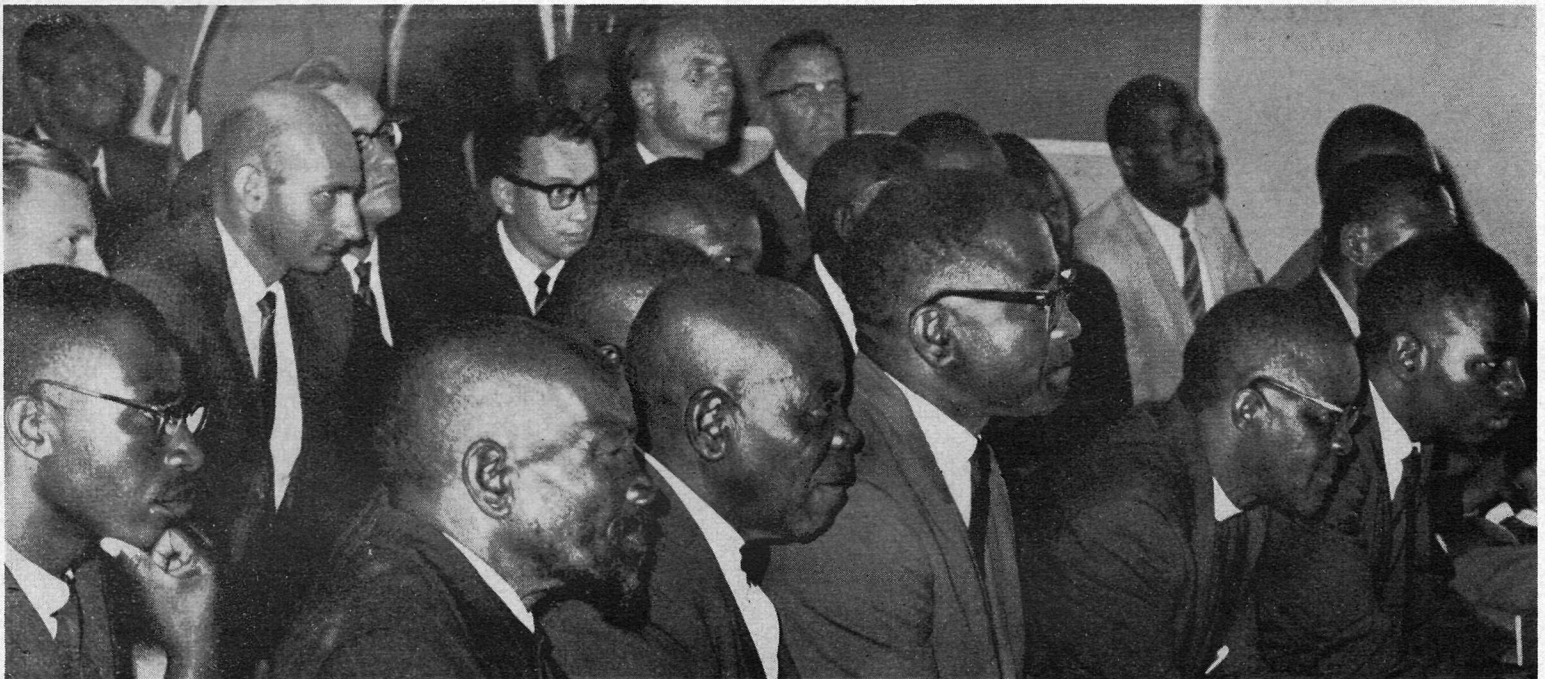
The men were very enthusiastic about the meeting. "We feel like we are wanted," was one remark. Another: "We now know what the mission is doing."

After this pilot meeting another dinner was held to organize a regular schedule of Men's Fellowship meetings for the community. The function of the dinners is to help the church members and the non-Christians to have an informal time of communicating in which witnessing can be a part. A man who will not come to church will often enjoy a relaxed period of good food and listen to another man's testimony, sermon, or film. We hope that this will be a helpful avenue to bring men to Christ.

* * * * *

And certainly at Conference the men seemed to enjoy their time together. Perhaps this can be an annual conference tradition!

—Conference Reporter (Agrippa Masiye)



Men's Fellowship Committee got good attention by using a religious film at their Conference program.
Front Row: Retired Overseer M. Kumalo, Evangelist Mtshazo Nkala, Bible School Teacher M. Moyo, Bulawayo Pastor S. Vundla, and Adult Literature Writer A. Masiye.

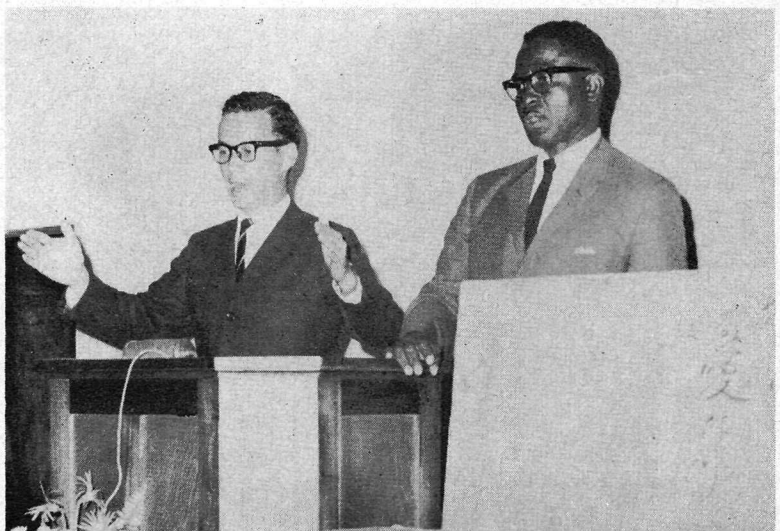
A good mixture of church members and or non-Christians were invited—business men, store owners, a court interpreter, the chairman of the school board, some prominent farmers, a few teachers. Most of these people did not attend church regularly.

Would the men come?

"We found out later," says one Matopo man, "that the men hastily went to each other's villages to discuss this revolutionary invitation; and all decided to come and see what the meeting was all about!" And one of the local community leaders says, "I had to come, because I was afraid that the others would talk about me if I didn't!"

The meeting was kept as informal as possible, with each person introducing himself and saying what he did at home. A hearty meal was served by some of the wives:

Missionary from Japan and guest of Conference explains through Interpreter Moyo, how much of Japanese Church life is centered around the small table in the home.





Active Sunday School staff is lead by Oscar Shanholtz, superintendent, rear right.

CHURCH EXTENSION

Baltimore — A Church with "Go"

Bible study lessons in the homes of new converts have been conducted recently by Pastor Rupert Turman in east Baltimore. One phase of a nurture ministry, it is used as an aid in preparing new families to become a part of the ministering church. The key to growth and development in an extension church is to enlist new members who become workers in the program and witnesses among their neighbors.

The Baltimore Brethren in Christ program was launched when the LeRoy Walters family moved into a newly purchased parsonage in September, 1960. From contacts in the community, they were able to begin services in their

home. The new church was erected on Marlyn Avenue and dedicated on September 24, 1961. Located in a community with a rapidly growing population, it is the only church nearby for hundreds of families. A number of multiple-family apartment projects are underway constantly and are occupied as fast as they are finished.

W. Rupert Turman has served the congregation as its pastor since 1963. His friendly greeting at the door of the church reflects a spiritual optimism that is attractive and needed. In meeting people from house to house he represents his Lord and advertises his church.

A staff of dedicated Sunday School workers has been carrying on a very active program. Growth in several dimensions is desired and planned for — in numbers, in understanding, and in service.

In view of the challenge for a growing ministry, the church purchased a corner lot adjoining the church on its north side. With the removal of an old house on this property the view of the church is much improved.

While the young congregation, with a membership of 46 at the end of 1966, raised local offerings of \$14,000 their attention was not all at home. More than ten per cent of this total was given to General Conference agencies, each one being included. In this way the people have opportunity to become a part of the working body of Christ. This is the challenge facing every individual Christian. Apart from the united efforts of believers through the church the individual is limited. Apart from the empowerment of the Spirit in the lives of the individual believers, the church is powerless to accomplish its mission. Pastor Turman and his Baltimore congregation are working and praying that this young church will continue to rise to the challenge and fulfill its God-appointed ministry.

The denomination that sponsored this extension church has reason to be gratified and encouraged with the fine accomplishments of their brethren laboring in this field. Support of this young church should be disciplined and delightful.



Pastor and Mrs. W. Rupert Turman have served the church since 1963. Their children are Sandra Kay, 13, Cynthia Sue, 11, and Delbert Lynn, 4.

LOOK

The date for this transfer has been set for Sunday afternoon, July 16, 1967.

Sherman's Valley Church

To Graduate!

TO ASSIST MISSION CHURCHES with both subsidy and with administrative guidance leading to their development into full-fledged congregations taking their place in the Regional Conference—this is the goal of the Board for Missions. There is indeed cause for thanksgiving to God and a convocation with rejoicing when this point is reached. Sherman's Valley Church's steady development—numerically, financially, and spiritually—led the Board for Missions in their mid-winter meeting to make definite decision to transfer this church from the status of a home mission church to that of a Regional Conference congregation.

THE PASTOR and congregation are planning appropriate and significant services of transfer to be shared by the



Sherman's Valley Church, Pa.

Bishop of the Conference, a representative of the Board for Missions and the Director of Mission Churches. This all-day occasion of graduation exercises for this congregation will feature a Homecoming Service in the morning and then the official acts of transfer in the afternoon. Former friends and acquaintances of the church at Sherman's Valley will certainly want to make this day's event part of their summer schedule. And—it's a good time for those who have prayed for this work—and for those who like to know Brethren in Christ outposts, to plan to join in the day's activities. There will be a cordial, spiritual welcome for all.

Services started in what was formerly known as Groundhog Valley in 1933 in an abandoned community church as an outreach of the Saxton Church.

The Sunday School operating at first as a Union Sunday School was organized in 1934 with an average attendance for the first year of twenty-five.

For a number of years the work was under the guidance and supervision of the Home Mission Board and the Saxton Congregation.

Brother and Sister George Kipe who were serving at Riddlesburg felt the call of God to the work at Sherman's Valley and began a prayer meeting in the various homes of the community in February, 1948. In the following



The Parsonage—Sherman's Valley, Pa.

October they moved to Sherman's Valley to become the first resident pastor. The first Daily Vacation Bible School was held in the summer of 1948, with an enrollment of 63. Most of the children walked through the mountains, some of them for several miles. During the ministry of Brother and Sister Kipe the Sunday School increased from around twenty to nearly sixty in average attendance.

Answering the call of God in 1952, Brother and Sister Marlin Ressler were assigned and served the church until the fall of 1959. During this time there was an increase as well in the Sunday School. One of the healthy factors of the work during this time was the number of adults that began attending services. Ten members were added to the church during this period.

A significant achievement in the fall of 1958 was the purchase of an eight room brick house for a parsonage about a mile from the church.

The present pastor and wife, Rev. and Mrs. Earl Lehman write, "The call of the Lord came to our heart in 1959 to accept the pastorate at Sherman's Valley." During the past seven years the work here has witnessed unusual growth both numerically and spiritually.

A unique situation existed with regard to the church building itself. The church was built as a community church with a statement in the deed that the Presbyterians had full right to the building. But for forty years they had had no services there. When, with their permission the Brethren in Christ Church began services in this building, efforts were made to secure a clear title to the church; but not until 1962 was this secured. At this time the presbytery of the Presbyterian Church relinquished for one dollar the rights to the building. This was indeed an answer to prayer.

The work by this time had outgrown the 27' x 40' one-room building. A building fund was started; and in May of 1962 a building program was launched. The physical plant was enlarged from a one-room building to the present building which has seven separate classrooms with a sanctuary which can seat 300. This enlarged and remodeled building was dedicated in July of 1963. The seed sown over the years has really resulted in a bountiful harvest. Average attendance has grown to 114 in 1966 and to a membership of 37. Local congregational giving has increased to the point of \$9,200 in 1966.

Three young men left this church to serve their two years in I-W service. Elvin Ritchey went to Navajo Mission; Larry Lehman is presently serving at Akron, Pa., as secretary for the executive secretary of the MCC; Allen DeShong is serving since January, 1967, at the St. Barnabas Hospital in New York City and is living in the VS Unit at Fellowship Chapel.

The Lord hath done great things and we praise God for the outpouring of the Holy Spirit upon the work here.

Multiply — God's First Command

GOD, IN PLEASURE with His creation, said to man, "Be fruitful, and multiply." Christ, having accomplished man's redemption, made possible a new creation. Through the Church, His body in the world, He is accomplishing the primary purpose He addressed to Adam.

The Church, in faithfulness to Christ, brings forth new life and nourishes it. As in the family, every function is for the good of the whole and for the honor and glory of God.

The question of whether or not a church should grow is answered clearly in the great commission and in the history of the early church in the book of the Acts. With the number of people in the world mushrooming, the urgency for church growth is reinforced. Just as the situation called for multiplication rather than addition when God spoke to the first man, the same is certainly true in today's world.

The Brethren in Christ Church has been making modest gains in membership in recent years. There has been a new understanding that the church has a ministry in the world. But, to take seriously the divine call, we must develop an enlarged base of operations.

In Church Extension our goal is more than "winning souls." We are building, developing and training the body of Christ which ministers in the world. Those who are saved become instruments of evangelism, and as they develop, they share in the nurture ministries of the church. As congregations grow there comes a point at which efficiency demands that new units be formed. When these are placed in desirable locations new opportunity for growth is realized.

The enlargement of witness for the Brethren in Christ is not a concern assigned to a board and a few selected pastors. The entire church works and prays that God may bless the sowing and watering and harvesting. As this becomes the passion of the hearts of the people modest addition gives way to multiplication.

In recent years new congregations have been formed in Hamilton, Baltimore, Colorado Springs, Ontario, Sky-line View, Saskatoon, Roanoke, and McMinnville. These efforts represent the front line of the church's campaign to become a growing church in the true sense. Other units similar in structure are being developed at Bellevue Park (Hbg.), Dearborn, Phoneton, Delisle, Smithville, and Orlando. Each of these deserves the support of everyone who is committed to faithfulness to Christ's command. ►

Facts and Figures

World Population 3,300,000,000

If all the people of the world were to stand in a continuous line, spaced one yard apart, they would stretch out for more than 1½ million miles, more than the distance of three round trips to the moon, or a solid army in close formation marching four abreast, encircling the earth at the equator 16 times!

Population "Explosion"

The rapid growth of world population a few years ago was spoken of as "mushrooming," but now they say it is "exploding."

Wonder drugs, national health programs, child care, awakening of undeveloped nations and generally improved sanitary conditions are bringing a much lower death rate in the world than that of previous generations. The birth rate is rising, so the net increase is greater now than at any time in the history of the world.



Lot in north Hagerstown, Maryland, purchased by the Allegheny Extension Board recently.

320,000 births every 24 hours.
160,000 deaths every 24 hours.
65 million increase every year.

Something like 2 million people are reached with the Gospel each year — only about 1 in 30 of the world's population increase.

English vs Non-English

- 9% of the world's population speak English.
- 91% of the world does not speak English.
- 90% of the world's Christians come from the 9 per cent who speak English.
- 10% of the world's Christians come from the 91 per cent who do not speak English.
- 94% of the ordained preachers in the world minister to the 9 per cent who speak English.
- 6% of the ordained preachers in the world minister to the 91 per cent who do not speak English.
- 96% of the church's income is spent among the 9 per cent who speak English.
- 4% of the church's income is spent among the 91 per cent who do not speak English.

The United States has

- 73% of the English-speaking peoples
- 7% of the world's population
- 50% of the world's wealth
- 63% of the world's manufactured goods
- 29% of the world's railroads
- 74% of the world's automobiles
- 52% of the world's trucks
- 56% of the world's telephones
- 47% of the world's radios
- 46% of the world's electric output
- 52% of the world's steel
- 53% of the world's petroleum
- 36% of the world's coal.

How Americans Spend Some of Their Money Per Year

Food	\$84,000,000,000
Cars and Use	61,000,000,000
Housing	46,600,000,000
Household Operations	50,000,000,000
Clothing, Accessories & Jewelry	35,700,000,000
Recreation	21,500,000,000
Illegal Gambling	47,000,000,000
Alcoholic Drinks	11,000,000,000
Tobacco	8,000,000,000
Personal Care	6,200,000,000
Religion & Welfare	5,100,000,000
Pets	3,500,000,000
Dog Food and Care	210,000,000
Foreign Missions	190,000,000

—EFMA Release

Ministering in a Restless World

A LONG, HOT SUMMER? Well, yes, but for the Christian young person there is a marked difference.

The countless ways for dissatisfaction, resentment, frustration, and boredom to erupt into serious social upheaval are front page news in the summer. That there is real cause for these explosions must be recognized as stark reality. The participants in riots often represent the effect more than the cause. A society bent on self-satisfaction and pleasure fails to create a climate adequate for the needs of the children of our day.

The Christian message is completely adequate for the summer of 1967. Any uncertainty on the part of the church as to the role it can play amid today's ferment would be a denial of Christ who was moved with compassion when He saw the multitudes and went about doing good.

Among the more obvious enterprises the church must engage in relating to the specific problems of social unrest are these:

1. To help families find the Christian answer to the use of leisure time.
2. To assist parents in developing as faithful and effective teachers in their homes.
3. To give opportunities for people to go into the world with a redemptive ministry.
4. To enlist the enlightened support of all the church for its social welfare programs with prayer that they might be Spirit-anointed.

It is to the third of these concerns that we speak. The Voluntary Service programs of the church are an imperative for our times. Without them, most individual Chris-



Returning from a day's encounter in the big city (New York-VS)

tians face obstacles too great to overcome. One person is relatively helpless in tackling the problems of society. But the church, the body of Christ, is sent into the world to minister as He did. The "... many other things which Jesus did ..." (John 21:25) are instructive to the church which continues to be salt and light in the world.

VSers relax around the table following a day's work.



Brethren in Christ young people are doing things in the summer of 1967.

... The boys who can rough it up, in fun, with Luther Schwartz at Fellowship Chapel in New York City (see cut) are fortunate. Not yet 20, Luther here is involved in a social contact not incompatible with what Jesus Himself may have been doing at that age.

... Henry and Edna Kreider are working in Haiti among a people who are plagued by ignorance and poverty. This doctor and nurse not only offer their lives and service in the spirit of Christ, but also they represent the compassion of their church. For them Christian service is love in action rather than a quest for adventure in a search for fulfillment.

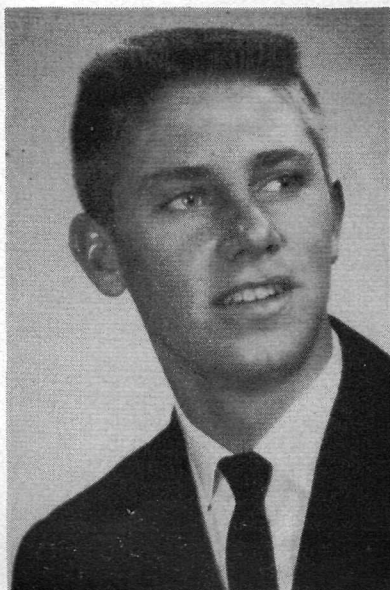
... Michael Brown is a TAP (Teachers Abroad Program) volunteer in Kenya. In the 1966 MCC Annual Report he says:

"I am beginning—just beginning—to learn that the way of love is the only way to help, live with, and get along with people. My students, I'm beginning to see, cannot be treated like machines or animals. They have dreams and longings and feelings and I must respect these. Like all people they are as stupid and lazy and sinful as they feel they can afford to be, and they sometimes need discipline and plain old punishment. But I must not forget that they are people. I must be genuinely concerned about them, care about them, and see that they get the most they possibly can out of life—that their best dreams are fulfilled, that their deepest longings are met, and that their strongest feelings find relief. To do so is to love them."

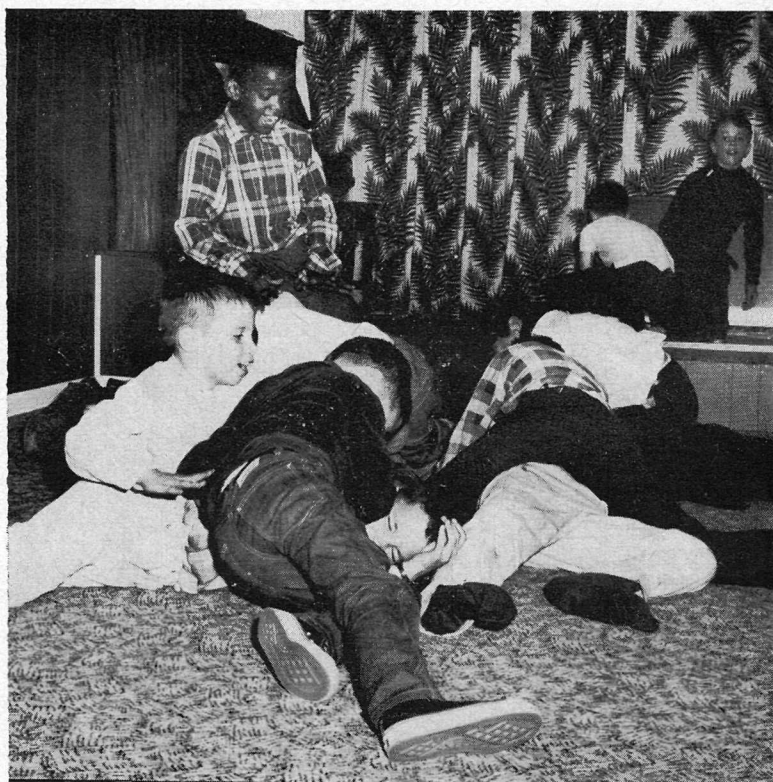
... A growing number of young women serve in VS units. By careful and conscientious work they are writing a new chapter in Christian service in our times. A Christian doing careful office work can be a true witness for Christ. When the earnings for such service are an investment in the Lord's work there can be multiplied benefits.

... Hue, Viet Nam occasionally is in the news. It should also be in our prayers for here is the place that Kenneth Keefer represents us in a witness of peace and love. The circumstances of this service are such that an individual cannot expect the exhilaration of success. But, in God's providence, a witness is our obligation and opportunity.

... Numerous young men are helping to keep vital programs going by doing maintenance work. From the large stations on the African mission field to the mission stations in United States these men learn the discipline of living right while man-made things go wrong. Few maintenance men have either the training or experience to serve as administrators of complex mission programs, but their work is indispensable. What's more, the testimony of a reliable Spirit-filled maintenance man is uniquely ap-



Our Brethren in Christ representative in Viet Nam.



VSer Luther Schwartz is at the bottom of the pile of these New York youngsters.

pealing to the hungry soul who longs for satisfaction and peace.

The fields for Christian Service are open and waiting. Most of this service will always be done by those folks who live at home. A significant number of people will be needed for assignments that take them to distant points. But the qualifications for such service will remain the same: Open hearts, seeing eyes, hearing ears, and willing hands and feet. The true church will never slack in her labors of love until she is called from this world. ►

CO's on the Front Line

The war in Vietnam has no well defined front. The front can be anywhere. In Hue and Quang Ngai the Vietnam Christian Service units hear the firing of the mortars, sometimes not more than a half mile away. In Quang Ngai you see a fox hole, a slit trench or a sandbag shelter beside every straw hut along the route from a refugee camp where the VCS team works.

The unit members do not seek to be heroes or show their courage by taking unnecessary risks, though they have demonstrated real bravery in the situation. They weigh carefully whether they should leave when the area becomes too insecure to carry on their work. Sometimes they may expose others to danger because these people have associated with Americans. It is not possible to carry on a program that is primarily person to person under such conditions. But to minister to the needs of the people who must live where they have some risks, the VCS workers must also take some calculated risks.

In a war which has no front even conscientious objectors serving in relief and refugee work are on the front line. They must take risks to be faithful to their ministry "in the Name of Christ." The risks are part of the suffering service, the readiness to share in the lives of those who for more than 25 years have lived in the presence of war.

William Keeney

Evangelical Visitor

And So We Moved In (May 11)

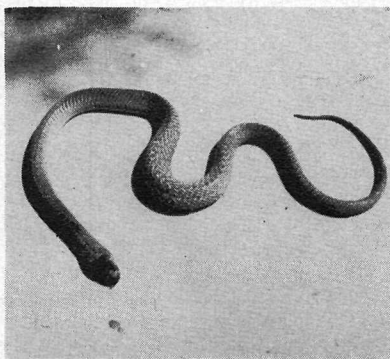
John Sider

IT WAS AN especially thrilling day for us, for since October when we came to Bihar we have been working to complete the new house (WMPC project). Now it stands, whitewash shimmering in the sunlight, a symbol of what? Of the rich white man from America? We hope not, but this question does give us pause.



Village visitation was maintained in the midst of many hours spent on the new house. Three main Uraon villages form the foundation or backbone of the Uraon Church. This picture shows John and Ethel Sider and their children visiting the Barbaras Minge family.

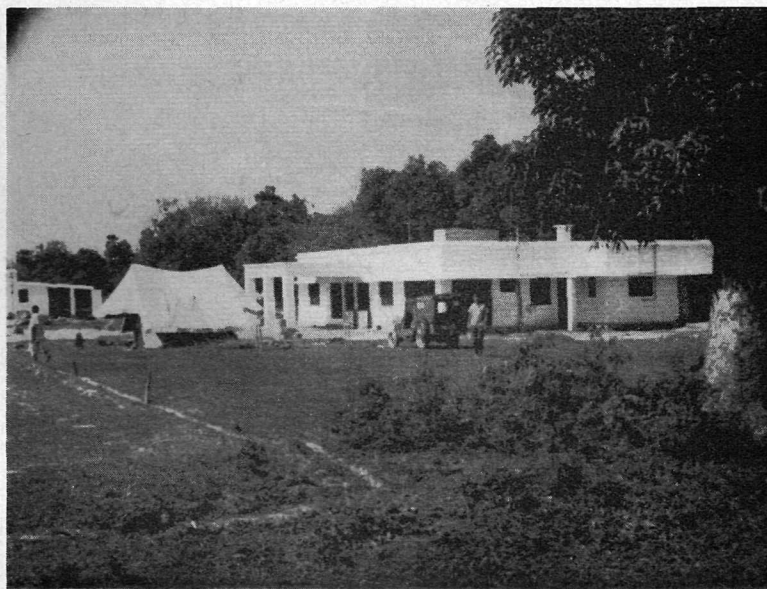
The harvest about us is bountiful. The pastors often come saying, "Sahib, the people in such and such a village want us to come and preach. When can we set up a camp there?" We need not waste time and effort trying to reap what is not ripe. The Holy Spirit leads us to souls that are ready.



A cobra—frequenter of the less inhabited areas!

Just this week, I took Benjamin, Patros, and Luke to a Santal village for several days of meetings and visitation. On the way home I picked up a man wanting a ride. He wondered why I had gone to the village. In response to my answer, he asked with a puzzled look, "Who is Jesus?"

* We attended the wedding of a Christian Uraon couple a few



Purnea House that WMPC built.

days after our moving. Approximately fifty non-Christians watched the ceremony and listened with keen interest to Benjamin's message. Marriage is for life and is of God, he said. One could read the question on their faces: who is this Jesus that changes people and their customs?

A Hindu grandfather stops occasionally for a chat and asks questions to learn more about us and our way of living. "Why are you here?" he asks. "You could make lots of money doing something else. Why do you risk your family's health eating with the village people? Who is this Jesus who expects such of His followers?"



At Munshi-bara, another Uraon village: Ricky Mann, Mark and Anna Sider, and Brian Zook (visiting from Japan!).

Last year an Uraon Christian gave land on which to build a church. Now he wants to give more land for a school. Not many years previously he was a drunk and owned almost nothing. A few weeks ago, the Uraon pastor said, "Sahib, we can't hold meetings in Uraon villages this month. The sap of the thard tree is running and people are drinking and will only disturb the meetings." Who changed that Uraon Christian and who can release these people from the bondage of sin and drink? Who but Jesus! But, who is this Jesus?

We have come to answer this question. That is why we are living in the new white house by the mango orchard.

Christ said, "And I, if I be lifted up, will draw all men unto me." ►

The Church Reviews Its Goals

J. E. Musser

SETTING GOALS helps us to think through just what our aims and purposes should be. Paul set for himself some spiritual goals, saying, "That I might attain . . ."

Last year the church in Zambia set itself some goals for advances we felt necessary if the church were to fulfill its calling and serve God well.

At various times of the year we thought about these and sought to keep our eyes on the goal.

At the Zambian Regional Conference Reverend Davidson Mushala reviewed these goals before the church and reported on the progress made.

How well have we done? Not so well as we'd like. But we thank God for definite progress. Let's have a look!

A Pastors' Refresher Course Yearly—Very important, and in August the Wanezi Bible Institute staff came and put on a two-week course with almost twenty persons in attendance—twenty persons who left with renewed vision and vigor, we trust.

A Bible School in Zambia in 1968—Thank God for definite progress. Buildings are being prepared for opening in January, 1968.

Bible School Students - five new students each year—Here we failed; as we're waiting for the school to open, and we haven't been able to send them to Rhodesia. A number say that they are ready to enter.

Choma Church to be Built in 1967—Well, we're working hard on this as the need is very urgent. Thank God for the overseas interest and activity in helping us finance this! Plans are drawn, offerings for this in every congregation are being arranged. Perhaps we can lay foundations yet in 1967.

Two Rural Churches to be Built Each Year—Yes, very necessary as we're meeting in school classrooms. Only one, Siabunkululu, was completed this year; but a number of congregations are becoming interested.

Two New Preaching Points Each Year—Several new schools have opened and we have opened services here. Have also begun arrangements to have services where the coal mining communities have sprung up. What an opportunity to reach these!

A Church in Lusaka by 1970—"When are you coming?" our people from Lusaka keep asking.

Twenty Per Cent Increase in Offerings Yearly at Each Congregation—The emphasis is for more tithing members. In 1966, eighteen congregations have met the goal of a 20% increase. Congratulations to them.

These were our goals, and we thank God for the progress made. Above all, our goal is for a spiritual, evangelistic, teaching church which will win and teach many for Christ. ►

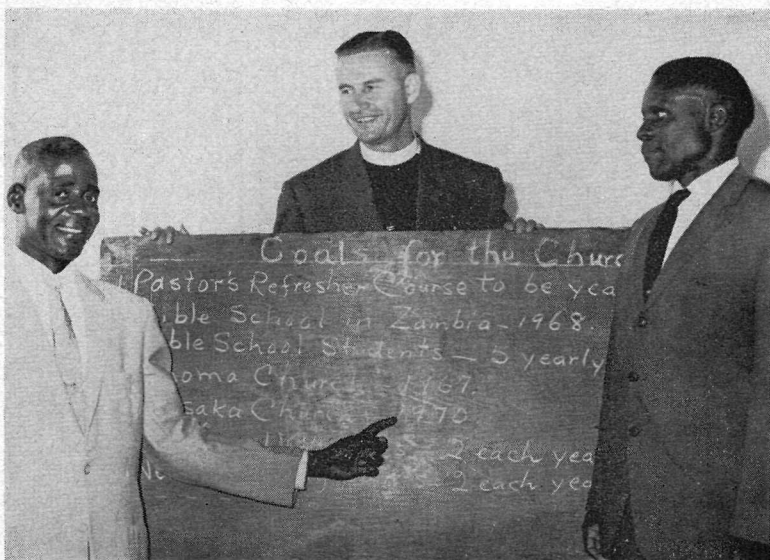
"I Enjoyed The Conference"

Reported by Agrippa V. Masiye

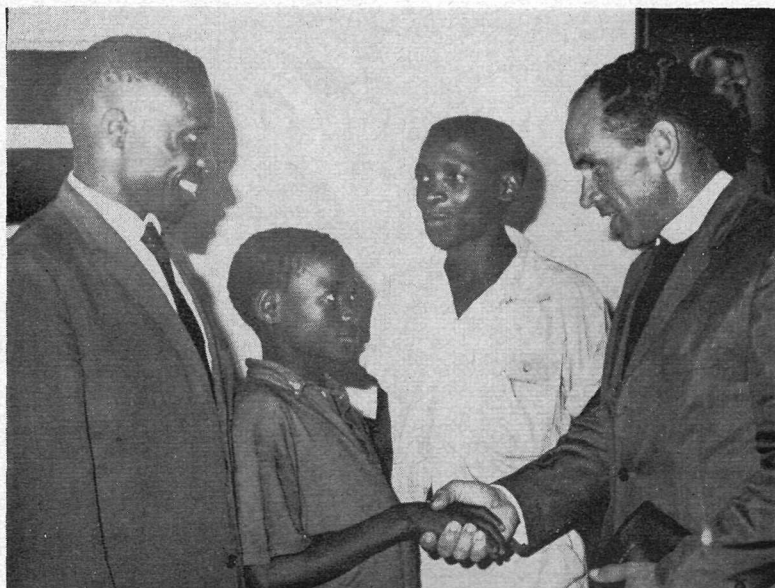
"The Conference was a great success. The messages were good. The Youth programmes were well carried out. I appreciated the presentations. It was a blessing to me to meet the old people."

Rev. Roy Mann

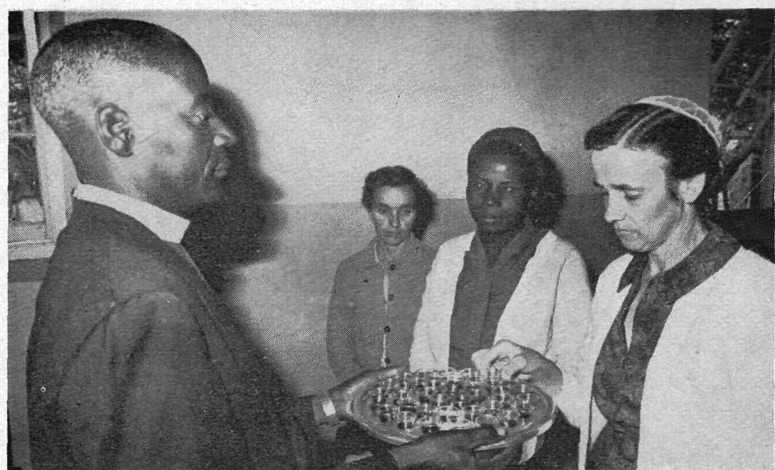
Evangelical Visitor



Church goals for 1968 are presented to the Zambia Regional Conference by Overseers Rev. Davidson Mushala, and Rev. Sampson Mudenda and Bishop J. E. Musser.



Converts receive personal encouragement from the Conference evangelist, Rev. A. G. Brubaker, Jr., and Overseer Rev. S. Mudenda.



"The Communion of His shed blood."

RHODESIA

Sixth Annual Regional Conference
May 3-7

Theme: The Early Church

Attendance at regular sessions: approximately 500.

Communicants on Sunday: 523.

Offering, Sunday: Over £63 (about \$178).

Church Alive!

Is THE CHURCH DEAD? Is it dying? Questions having this disparaging note rise at times in the minds of national church leaders and missionaries.

The Regional Conference brings in its wake the fresh awareness of spiritual life and fellowship, dedication and hope for the future of the church. This year's conference was no exception.

Fellowship and challenge characterized the prayer periods, meal times, devotional studies of the Early Church, evangelistic services, and the business sessions.

That every man must be a witness and soul-winner was the chord interwoven throughout the mental pattern, setting forth the future of the church and of the evangelical outreach in Rhodesia.

The church is not dead and will not die. God helping us, it dare not; it cannot.

"The gates of Hell shall not prevail against it!"

From the Minutes of the Rhodesia Regional Conference
Some Spiritual Goals for 1967-1968

Mr. S. M. Mlotshwa explained some of the spiritual goals for the Church during the coming year.

- (a) Every leader on fire for God.
- (b) Every Christian home having family prayers.
- (c) Every congregation increasing its offerings over last year.

Prayer followed the discussion asking God to help all members to do their best to carry out these Spiritual Goals during this Conference year.

"The Conference was a great success. The messages, the singing and the Youth programmes were very good. I have special praise for Mr. Jacob Moyo for his attack on 'mini skirts' that our daughters wear now."

Rev. Manhlenhle Khumalo

"I enjoyed the CSL programmes, the Round Table discussion and the Quizzes. I think that messages geared to our own age group would have been of greater interest to my friends."

Sidumiso Khumalo, High School student.

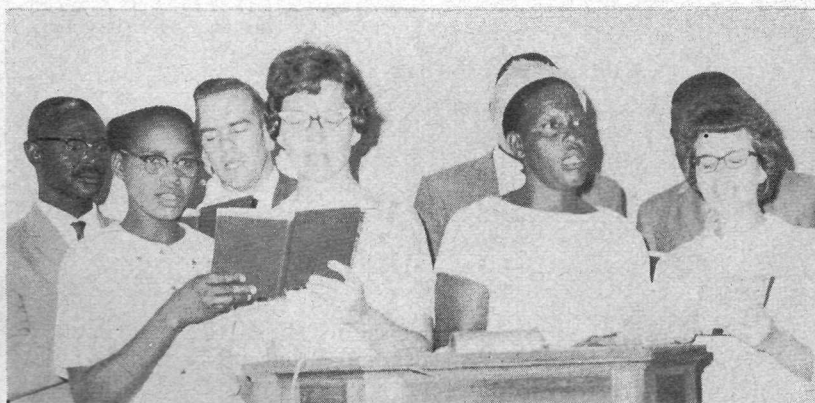
"The singing is excellent, with much enthusiasm. The programmes are good but a bit long. Although I cannot understand all that is being said or sung, I can feel the spirit of the services. I am amazed at how well the Africans are carrying on with the responsibility of the Conference. This I am thankful for. As a I-W, I just sort of sit back and observe everything that goes on at the Conference."

Jim Melhorn

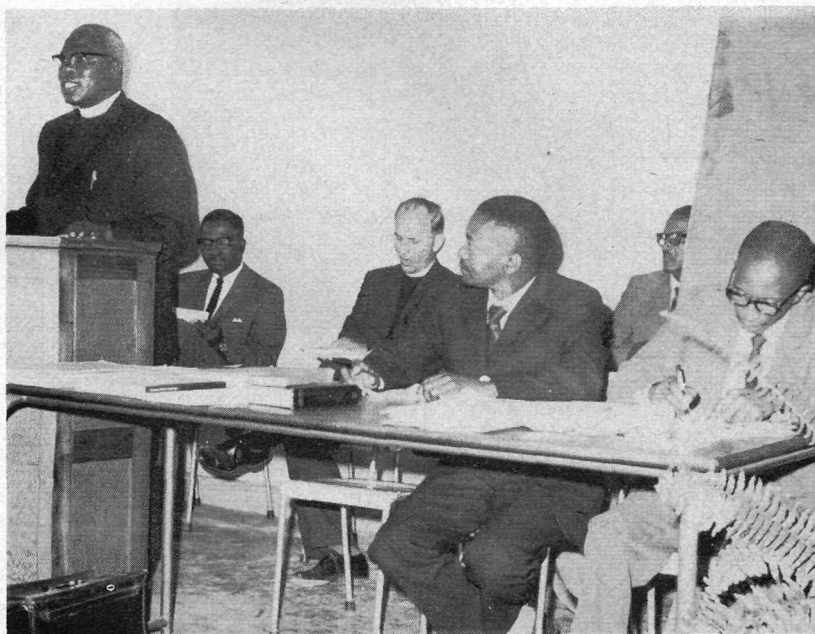
"The Conference was a success. The food was good. The giving of prizes to the winners of the Quizzes will encourage others to work harder next time. Our aims were achieved at this Conference."

Mrs. Eglah L. Khumalo

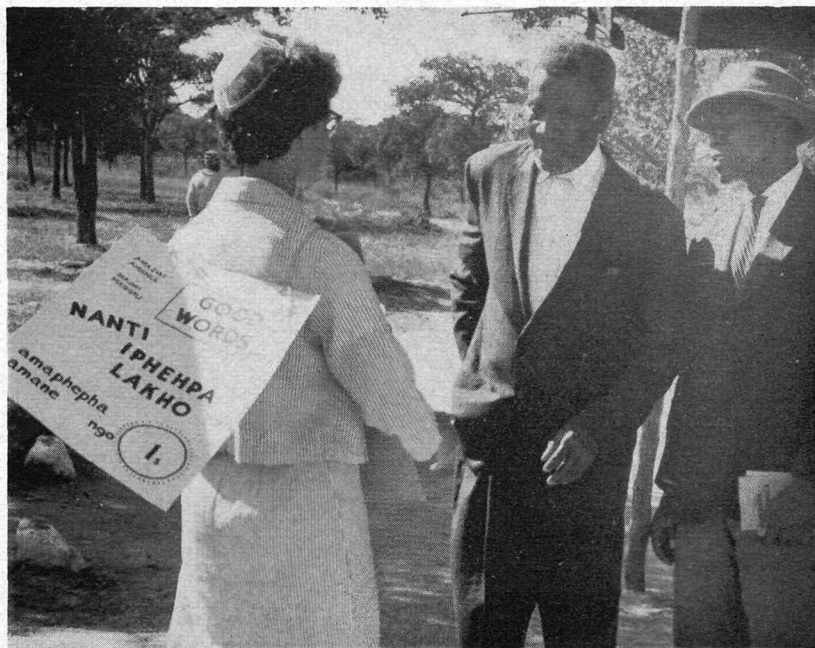
July 3, 1967



Special music by Mtshabezi Staff Octette.



Rev. P. Khumalo presents the need for a tithing church.



Mrs. Myron Stern sells subscription to *GOOD WORDS* to Rev. N. Dlodlo, retired Matopo Overseer.

The Call of the Campus

Peter A. Willms, Yamaguchi

"PLEASE compare the Buddhist suicides in Vietnam with the death of Jesus Christ," requested a member of Yamaguchi University's large ESS (English Speaking Society).

Can you think of a better opening for a witness to our Saviour? This is only one example of the countless opportunities that come to our family as we teach English and German conversation on eight of the many campuses in our area.

Our purpose is to serve and to make contact with the vast majority of students who are untouched by church-building-centered evangelism. We are usually paid for our services and so we make it a practice not to promote our faith unless asked about it. Nevertheless, on college campuses especially, questions concerning our faith come so thick and fast that one often feels like a religious crusader



The president of ESS, Mr. Wisteria-River, talking to Miss Partridge of Wales who came to help us with the English training camp. Miss Partridge, in Japan studying art, was very open to our personal witness.

using the question-and-answer approach. Recently thirty students from various departments were so interested that the scheduled hour of free English discussion turned into *three solid hours of religious education*—at a time that conflicted with supper hour at the dormitories!

Anti-western and anti-religious thought throughout Japan centers in the Economics Departments. I am therefore especially pleased with the unexpected opportunity to help teach a senior seminar in such a department.

This particular seminar is using an English text with which the students and their professor desired my help. In our second session I was asked about Marx's statement that religion is an opiate of the people. The ensuing discussion ended with the request that I speak about religion at the next session. With a new appreciation for Daniel in the lions' den I prepared in fear and trembling. But as God was with Daniel so He was with me! After my presentation one student volunteered that he's going to have to rethink his view on religion. Another participant in a later English conversation hour asked questions that indicated the Holy Spirit is getting through to him.



A serious discussion during the annual spring training camp of the University's ESS (English Speaking Society). Miss Stone, far left, is a senior who hopes to get a teaching job next year. She will then have to teach ethics; but, as is the case with nearly all teachers, she is at a complete loss to know how this can be done without a religious base. Her questions lead to many interesting discussions and witness opportunities. The chairman in the center, Mr. Big Island, is a junior in the Economics Department and is vice-president of ESS. Under the tree at the right, Miss Stone-Storehouse is the only professing Christian in this society of over 100 students.

To give individuals, townspeople as well as students, opportunity for more personal discussion and fellowship we have regular hours in a centrally located off-campus office. "When you say Jesus Christ is God I think you are wrong," bluntly began a recent visitor. You can easily imagine the discussion that followed. Obviously the Spirit is at work in this man's life too.

We have not yet started a formal seeker's class but demand is mounting and the time is ripening for one. We don't expect reaping to be easy. This world has a strong grip on the Japanese mind. But if we can be used to win and train some, who in turn will win and train others, we shall feel amply rewarded.

It could be that the call of the campus is God's call to you. More witnesses here are desperately needed. As a teacher of English you can be largely self-supporting as you carry on this meaningful witness in a country that has once again become a leader in Asia. ►



Some of the boys having recreation.

Conference Sermon—Continued from page five

lected the Person and the work of the Holy Spirit? The greatest manifestations of revival and spiritual awakening have occurred when the Holy Spirit has been given recognition and has been honored. Have we been concentrating on the body and neglecting the breath? May the Holy Spirit breathe upon us in accordance with Acts 2 until we are "all filled with the Holy Ghost."

The direction for revival of the Church is plain, it lies in a return to Pentecost. The Acts of the Apostles will become our guidelines. Pentecost will not be something to be shunned or to steer clear of. Personal testimonies of victory will be welcomed. Manifestation of the gifts of the Spirit will be normal in the Church. Miracles will cause rejoicing among the people. New life will be manifest. The Church will travail for souls and will have sufficient power to reproduce.

For a practical outworking of what we are desiring, it will take, *first*, a willingness to accept the manifestation of revival in any way God chooses. We cannot confine the Holy Spirit to past patterns or movings, we may need to step aside and let the Holy Spirit do the unusual.

Second, we need a freshly anointed ministry, preaching with unction and power. Spiritual enthusiasm is a rarity in many a pulpit. This rarity results in an unenthusiastic pew, yet the laity are hungry for dynamic spiritual preaching and leadership.

Third, we need to emphasize again and again that spiritual experience is not an end in itself, but that we receive power to witness. Acts 1:8. When we are filled and refilled, the release or overflow will result in converts. "The Lord added daily unto the Church such as should be saved."

Fourth, we issue a call for effective prayer warriors, intercessory pray-ers who can get hold of God and pray the prayer that changes lives, churches, and communities. It was a prayer meeting that preceded Pentecost. Prayer is the key that unlocks the door of revival. "If my people which are called by my name shall *humble* themselves, and pray and seek my face, and turn from their wicked ways; then will I hear from heaven and will forgive their sin, and will heal their land."

EVANGELISM

I have intentionally left this area of our message for our conclusion. We have discussed the progression of our Church administrative structure and its results. Now with the anticipated vote of this Conference in supporting the nominees for our chief administrators, they together with all of our consecrated leaders and spiritual laity should be ready to unitedly assume in a new way the great task of the Church, that of evangelism.

Our day is a day of bewilderment, when the Scripture is literally being fulfilled, "This know also in the last days perilous times shall come." Brethren, these are days when men's hearts are failing them for fear, these are the days when our generation is facing unprecedented lawlessness, crisis and confusion. Who knows but that it may be the time when God's clock is ready to strike the midnight hour and the cry will be uttered, "Behold the bridegroom cometh." If this be true, then the darker the night the brighter the light will shine. This is the Church's great day to evangelize and muster all her forces to pull down the strongholds of Satan and rescue precious souls before it is too late. *

We, as a Church, need a new sense of the urgency in witnessing and winning souls, allowing ourselves to become absorbed with an evangelistic passion and fervor.

God said, "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes." This passage calls for outreach; God is not satisfied with the status quo. He wants growth. "When Zion travails she shall bring forth."

Jesus said: "Behold, I say unto you, Lift your eyes, and look on the fields; for they are white already to harvest." May we get a vision of a ripened harvest field. Then Jesus said, "Pray ye." This calls for prayer, more prayer, intercessory prayer. Pray for laborers; pray for money to pay the laborers; pray until we can say, "Here am I, Lord; use me." This brings us to where each one of us becomes involved in evangelism.

When Jesus said to His twelve apostles, "Follow me and I will make you fishers of men," or "As my father sent me, so send I you," or "Go ye into all the world," or "Ye shall be witnesses unto me," He did not restrict the spreading of the gospel to only a few special individuals, but He intended that all His followers should be the "sent ones." Evangelism is the task of the whole Church. We cannot subscribe to the accepted practice that the laymen pay the minister to evangelize. Every member should witness and be a minister of the Good News.

Dr. Richard Halverson when preaching at the Minneapolis NAE Convention, was asked, "How many ministers does your church have?" The traditional answer is "one" or "two" depending on how large the paid staff. But the true answer, he said, is "two hundred or two thousand," depending on how large your membership is! Every believer is a minister! When asked, "Where is your church?" the traditional reply would be, "On the corner of Broad and Main." But the correct reply is, "My Church is in Room 511 in the Professional Building, where Bill White, Christian attorney, is practicing law. It's at 3008 Melody Lane, where Jane White, Christian housewife, is making a home. It's at Central High, where Jimmy White, Christian student, is studying for the glory of God." There is the Church in action.

CONCLUSION

Where are the Brethren in Christ? We are in various places. What would happen if we who profess to be born again and Spirit filled, would penetrate our neighborhoods and evangelize? We are Christ's representatives in the home, in the factory, in the office, on the farm, or wherever we may be. We are the salt of the earth; we are the light of the world; we are His message-bearers to tell the world that "God so loved the world that whosoever believeth on Him should not perish but have everlasting life."

To all of us comes the call of the poet:

"Give us a watchword for the hour,
A thrilling word—a word of power;
A Battle Cry, a flaming breath
That calls to conquest or to death.

A word to rouse the church from rest,
To heed the Master's high behest,
The call is given: 'Ye hosts arise,
The watchword is Evangelize!'

The glad evangel now proclaim
Through all the earth, in Jesus' Name,
This word is crying through the skies,
Evangelize! Evangelize!

To dying men, a fallen race,
Make known the gift of gospel grace,
The world that now in darkness lies,
Evangelize! Evangelize!"

YOUTH

(Experience in pastoral work has given me conclusive evidence that careful stewardship usually begins early in life if it begins at all. Adults find it very difficult to give their tithe to the Lord if the habit is not fixed during the teen years. The first two articles which follow indicate the importance of teaching stewardship even to children and then putting it into practice early in life. —Page Ed.)

Johnny's Solution

SIX YEAR OLD Johnny had been reared in a Christian home and very early in life he had learned the lesson of tithing. He accepted it seriously and conscientiously and always carefully tithed his weekly allowance of 50 cents. Proudly he dropped his nickle in the collection plate each Sunday morning. Sometimes he even doubled it and joyfully gave a dime

One Sunday Johnny's older sister, a faithful missionary, invited her boy friend, Albert, to accompany the family to church. Albert had not been so carefully reared and everything was strange to him. Johnny liked Albert and proudly walked by his side as they entered the church and snuggled up close to him when they were seated.

Then came the offering. As the ushers started their formal march down the aisles Johnny carefully extracted a nickle from his purse and held it suggestively so Albert could not miss it. But these were strange things to Albert and he only sat with downcast eyes unmindful of Johnny's anxiety. Johnny was startled, puzzled, desperate.

"Get your tithe ready," he whispered eagerly as the ushers approached. "They are almost here!" Albert was embarrassed. With a tell-tale flush he whispered an answer. "I guess I forgot it, Johnny," he whispered.

Now Johnny was really desperate. Forgotten his tithe? He had never heard of such carelessness. That is what you go to church for—to share with the Lord. Everyone should know that! His Daddy had told him that over and over again. Something must be done and done quickly! The ushers were at the pews just in front of the ones they were in. Frantically he shoved his nickle in Albert's hand.

"Here!" he whispered to Albert, "You take mine, I can crawl under the seat!"

—The Baptist Observer, Oreana Baptist Church, Ill.

Your First Paycheck

PROUD MOMENT, isn't it? In your hand is your first real honest-to-goodness paycheck. Earned by your very own efforts and time.

It's an Important Document to you . . . sort of a Declaration of Independence from childhood.

So you sit and stare at the magic piece of paper with some dreams floating through your mind. You begin to translate this first check . . . and the others you hope will follow . . . into a pile of things you've been hankering for months now . . . things that the other kids always seem to have.

What'll it be? New clothes in the latest teen styles? Stuff for some hobby? Down payment on that jalopy that you've been eyeing down at Hank's the past week?

You might even—if you're real serious—dream of a bank account with some ritzy checks imprinted with your own name to flash at your friends. Or are you saving for that college bill that keeps piling up each year?

Name what you want . . . you won't have much trouble spending this check . . . or the rest that come along the line for the rest of your life.

A WHOLE NEW WORLD is opened up to you with that first check . . . a world of grownup responsibility.

And there's no better place to start thinking about that responsibility than with your first check.

You see, your attitude toward money is going to have a terrific influence on your whole life.

Money cannot only make you. It can ruin you as well! A mad chasing after money has meant ruin for thousands. Remember how Paul told young Timothy, "The love of money is the root of all evil"?

Some people will do almost anything for money.

So it's mighty important for you to think about the honest and decent ways of earning money—as well as the complicated job of spending what you have.

And there's no better place to begin to budget your income and expenses than with your first paycheck. Plan well. And stick to your plans for spending.

AND DON'T FORGET the One Who has top claim on your life and income . . . your God Who gave you the time and skills to make this first paycheck possible.

He has a rightful claim to a generous share of each dollar He allows you to make.

Set His share aside *first* for use in your church and worthwhile community efforts that work for man's good. That share is called a Proportionate Gift. You might even want to talk to your pastor about a Lord's Treasury to use in keeping His money separated from the rest.

So kiss that check a quick goodbye. It won't go as far as it should . . . this one and all the rest.

But it's a wonderful start to things ahead. The attitude you take toward this *first* check will likely be your attitude toward dozens to follow.

You see—money can be a *good*, or it can become *your* god. *It all depends . . .*

Idleness is Sin

Time is money. We have no right to waste our own or others' time. Time is power. We have no right to throw it away. Time is life. We must value it greatly. Time is God's. He has given it to us for a purpose. Time is a sacred trust. We must answer for every moment. Time is preparation for eternity. We must redeem it.

—Copied, Oreana Baptist Church, Oreana, Illinois

What is Your Level of Giving?

1. The "Tip" level. There are those who give a nickel or dime to the Lord in the same way they tip the waitress or the porter. It is just a little matter of appreciation for the Lord.

2. The "Entertainment" level. There are those who give only when they come to church. They give just like they give to the theatre or the ball game—they give when they go.

3. The "Emotional" level. There are those who give only when they are emotionally stirred. This may be once or twice a year, according to feelings.

4. The "Promise" level. There are those who pledge to give but neglect the promise. They will say that they have pledged, but they never pay.

5. The "Bible" level. There are those who give their tithes and offerings as the Bible teaches.

—Selected

Evangelical Visitor

What Every Husband Should Know

Ray C. Stedman

THERE is little doubt that we are now approaching the verge of chaos in the institution of marriage. Marriage faithlessness is skyrocketing to heights never before known. In the United States one out of every three marriages ends in divorce. In California, it is one out of two—every other marriage ends in court.

There are many contributing causes to this problem. One of the chief causes, I am convinced, is that when the marriage shoe begins to pinch, for whatever reason, the only way out that many couples know is divorce. That is somewhat like practicing abdominal surgery every time you have a stomach ache, or suggesting a prefrontal lobotomy whenever you have a headache. Divorce is radical surgery. The Christian knows, however, that there do exist other alternatives to divorce. This needs to be said loudly and frequently.

Marriage involves both a husband and a wife, and each of these partners must play his part in making that marriage go. I have long ago learned that the most helpful book on family problems is the Bible, and I turn to it far more frequently than any other book because of its tremendous help.

For example, let's consider the Apostle Peter's brief and very insightful summary of a husband's duties in marriage. "Likewise you husbands, live considerately with your wives, bestowing honor on the woman as the weaker sex, since you are joint heirs of the grace of life, in order that your prayers may not be hindered" (I Peter 3:7, Revised Standard Version).

In this very brief verse the Apostle Peter puts his finger squarely on the prime role of man in marriage, that of intelligent leadership. What Peter really says is, "Likewise you husbands, dwell with your wives according to knowledge."

This emphasizes the responsibility of the man in giving intelligent leadership to the married life. Every man is ultimately responsible to God for what his home becomes. This is the constant teaching of the Scripture. In writing to the Corinthians the Apostle Paul says, "The head of every man is Christ, and the head of the woman is the man, and the head of Christ is God." Thus, within the framework of total leadership in the universe, he assigns to the husband leadership within the home.

This is a role for which woman was not made, and essentially and basically she does not want it. I know it is popular to make jokes about bossy wives and henpecked husbands (and there are many around). But the problem is not so much due to wives demanding to assert leadership as it is the refusal of husbands to assume their responsibilities.

It is the man who is to choose the values that go into a home. It is the man who determines whether the family shall be sports-minded or book lovers; whether they are travelers or stayers-at-home; a family that emphasizes personal integrity, or are clever manipulators who get along by their wits; whether they are social climbers or quiet introverts. The stamp of the family is usually determined by the man.

Many marriage counselors have pointed out that in America, for some strange reasons, we do not teach men to be men. Therefore many men grow up and get married,

but are nothing more than big "little boys," still looking for mothers rather than wives.

If the man does not exert leadership, the wife must do so, thereby forcing the woman to assume a role that she is not made for, and which she does not essentially desire.

To show how women instinctively desire male leadership, let me quote a paragraph from an article by a woman on the subject, "Don't yield your leadership, that's the main thing. Don't hand us the reins. We would consider this an abdication on your part. It would confuse us, it would alarm us, it would make us pull back. Quicker than anything else, it will fog the clear vision that made us love you in the first place. Oh, we will try to get you to give up your position as Number One in the house. That is the terrible contradiction in us. We will seem to be fighting you to the last ditch for final authority, but in the obscure recesses of our hearts we want you to win. You have to win, for we aren't made for leadership. It's a pose."

Now Peter moves to a second matter. He says that man also needs to exercise deliberate love toward his wife: "Bestowing honor on the woman as the weaker sex." Dear old Dr. Harry Ironside used to say, "That means helping her with the dishes when she has a headache." I am sure this is one manifestation of what Peter had in mind: the need to feel loved is the deepest emotional need in woman.

When Peter says that men should dwell with their wives according to knowledge, he strongly suggests that it is possible for men to understand women, regardless of the common view in that respect. And one of the first things men must understand about women is reflected in that word of God given to Eve in the garden after the fall. He turned to her and said, "Your desire shall be unto your husband."

In other words, it is imperative to a woman that she feel secure in her husband's affection. This is the first thing in her life. His love is the horizon of her whole life and, therefore, it is his job to make her feel highly regarded and honored, to love her as his own body, to show honor to her under all circumstances, to honor and love her as Christ loved the Church. Not because she is always lovable, but simply because he has determined to love her.

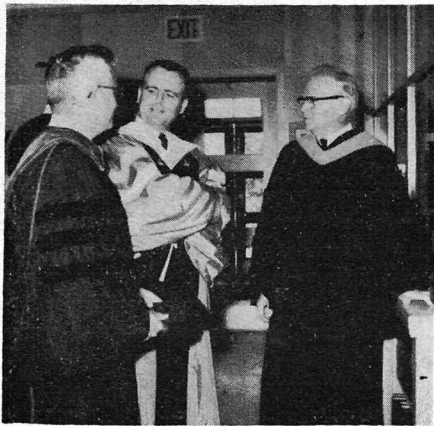
One of the most devastating things that can occur in marriage is for the husband to become critical toward his wife, treating her with scorn, or to be sarcastic toward her. This is one of the important causes of disintegration in marriage. Such an attitude threatens the basic nature of woman. Every woman will understand this and agree that it is supremely important. As Lord Byron put it, "Man's love is of man's life a thing apart, 'Tis woman's whole existence."

It is the man's job, therefore, to make his wife feel important to him and not to let his love decay.

Every wise husband must learn to avoid any unconscious threat to his wife's feelings of being loved. When he senses it, he shows love all the more. That is why the word of Scripture speaks so powerfully and simply, "Husbands, love your wives." That is the husband's great responsibility in the emotional leadership of the home.

Life can only be full and satisfying when they move together into a deeper, day-by-day contact with an indwelling God. This is why the Scriptures insist that a man not be given spiritual leadership in a church unless his home is in good order. He cannot grasp and appropriate the knowledge and the richness of God and in turn manifest it in the church unless he can do it first in his home.

Note: This article may be obtained in its entirety from the Narramore Christian Foundation, Rosemead, California



Commencement speaker, Dr. Engstrom chats with President Hostetter and Dean Wittlinger

Fifty Students Receive Diplomas

Dr. Elmer W. Engstrom, Chairman of the Executive Committee of the Board of Radio Corporation of America, spoke at the Fifty-seventh Annual Commencement held in the Alumni Auditorium on Monday, June 5. Dr. C. O. Wittlinger presented the fifty candidates for diplomas.

Faculty Received Doctorates

Two Messiah College Faculty members have successfully defended their doctoral dissertation dealing with aspects of Brethren in Christ Church life.

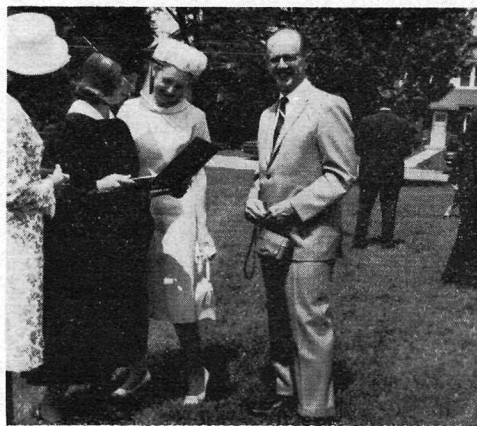
Martin H. Schrag, associate professor of Christian History, received the degree of Doctor of Philosophy at Temple University for his dissertation on the topic, "The Brethren in Christ Attitudes Toward the World." Dr. Schrag has been acting as chairman of the Division of Religion and Philosophy for the last two years.



J. Norman Hostetter, Director of the Department of Education, recently received the Doctor of Education degree from the State University of New York at Buffalo. His dissertation is on, "Mission - Education in a Changing Society: Brethren in Christ Mission Education in Southern Rhodesia, Africa 1899-1959."

Honors:

Among those receiving honors at the commencement exercises were the following Brethren in Christ students: Linda Ann Martin, daughter of Mr. and Mrs. Walter Martin of Elizabethtown, Pennsylvania - Summa Cum Laude; Joyce Y. Wolgemuth, daughter of Mr. and Mrs. Abner Wolgemuth of Mt. Joy, Pennsylvania and Rachel M. Brubaker, daughter of Mr. and Mrs. Menno O. Brubaker of Elizabethtown - both received Magna Cum Laude; and Lucille F. Sider of Petersburg,



Mr. and Mrs. Walter Martin view the honor certificate awarded to their daughter, Linda Ann

Ontario, Canada - Cum Laude. Rachel Brubaker also received the Alumni Award given for scholarship, leadership, and school loyalty.

CHURCH NEWS

ALLEGHENY CONFERENCE

"Timothy Day" was observed by the Baltimore congregation, Md., on June 11. The young people were given practical experience in Christian service when they assumed leadership and teaching roles during Sunday school and church services. Two overseas bundles were recently purchased by the young people with proceeds they earned in a bake sale.

Mrs. Eber Dourte was guest speaker for a Christian Home Conference of the Baltimore congregation on May 28.

Peace Sunday was observed by the Grantham congregation, Pa., on the evening of June 11. Dr. C. O. Wittlinger spoke on "Non-Resistant Love."

Pretoria Sunday School, Pa., reports a record attendance of 32 on June 4. They request prayer regarding their need for two more Sunday School teachers.

ATLANTIC CONFERENCE

Seven persons were received into church by profession of faith and two by letter of transfer by the Bellevue Park congregation, Harrisburg, Pa., on June 4. Following the evening service on June 11, the congregation honored Pastor and Mrs. Lane Hostetter who served as interim pastor for fourteen months.

May activities of the Bellevue Park congregation included an NAE rally with Dr. Clyde Taylor on May 6; dedication of seven children on Mother's Day; and a program by Harrisburg Youth for Christ Choir on May 28.

The Elizabethtown Christ's Crusaders, Pa., recently planned a banquet for the Golden Age members of the congregation. The venture was described as "a huge success and was superb in every way."

As a conclusion to the "Evening-at-Home" project, the Conoy, Maytown and Elizabethtown congregations, Pa., held a family conference for all age groups on May 28. Guest speakers were: Rev. Paul Snyder; Dr. Robert Smith; and Mrs. Charles Eshelman.

The WMPC of Elizabethtown recently used the filmstrip, "These are People," prepared for MCC by Norman Wingert.

Dedication of an organ, presented to the church by Mr. and Mrs. Donald Fisher, was a part of the Annual Love Feast-Rally Day service of the Tremont congregation, Pa. A guest musical group presented the afternoon service, and another visiting group participated in the evening. Springtime activities at Tremont have included a program by the Free Grace Crusaders; a turkey supper for the youth, given by Pastor and Mrs. Rissinger; revival services with Evangelist Albert Engle; and Rev. Dale Ulery's telling of his healing experience.

Music Day was observed by the Skyline View congregation, Harrisburg, Pa., on June 11. Messiah's Men were featured in the morning service; and a Spring Musical by choirs and music groups of the congregation was given in the evening. Twenty-five young people from Skyline View spent a day in New York City, visiting Fellowship Chapel and other places of interest.

Messiah Home Chapel Harrisburg, Pa., was host to a large group, representing many congregations, gathered in farewell to Rev. and Mrs. Luke L. Keefer, just before their departure for Rhodesia.

A United Zion-Brethren in Christ Fellowship Meeting was held at Shenks Church, Deodate, Pa., on May 28. Speakers were Dr. C. N. Hostetter, Jr., Rev. Amos Weidman and Bishop Henry Ginder.

CANADIAN CONFERENCE

Mr. and Mrs. Chester Bearss were honored on May 23 by their children at a family dinner at Michele's Restaurant, Fort Erie, in celebration of their fiftieth wedding anniversary. A large number of relatives and friends joined in open house on Sunday, May 28, at their home in Ridgeway, Ontario.



Mr. and Mrs. Bearss were married at the home of the bride's parents, the late Mr. and Mrs. Nelson Fretz, Stevensville. The officiating minister was the father of the groom, the late Rev. Girvin Bearss, former minister of the Bertie congregation. Mr. Bearss retired three years ago after more than forty years in the electrical contracting business. They have been faithful members of the Bertie Brethren in Christ Church since their early teens. Two sons: Ross and Leo, one daughter: Mrs. Thelma Sider, and six grandchildren joined in this celebration.

A reception service for fourteen members was held by the Heise Hill congregation, Ontario, on May 28. Ten of these received the rite of baptism.

Eleven persons who attended the Love Feast services at Heise Hill on April 29 and 30 had also attended the communion service

(Continued on page twenty-three)

Brethren in Christ Missions Directory

All correspondence and contributions should be sent to one of these addresses. Please mark clearly any contributions intended for special areas, projects, or individuals. Undesignated monies will be welcomed for the General Fund!

Brethren in Christ Missions, Box 149, Elizabethtown, Pa. 17022, Phone 717-367-7045

Brethren in Christ Missions, R-1, Stevensville, Ontario, Canada. Phone 416-382-2641

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Eva Mae Peters

Rev. and Mrs. Luke L. Keefer

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Miriam G. Frey

Anna J. Graybill

Dorothy M. Martin

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Mildred E. Myers

Evelyn R. Noel

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Erma R. Mann

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Phumula Mission: *Private Bag T 188, Bulawayo, Rhodesia, Africa.*

Rev. and Mrs. Jacob R. Shenk

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Marjorie L. Hoover*

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Ellen R. Hoover

Lois Jean Sider

Sharon L. Weissner

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Esther E. Hennigh*

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Larry F. Crider*

P. Douglas Crider*

Stanley F. Eyster*

Ronald E. Gayman*

Judson L. Mellinger*

Gerald N. Peckman*

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Jesse K. Stoner*

Donald L. Wingert*

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Mr. and Mrs. Richard E. Trautwein*

Choma Secondary School: *P. O. Box 139, Choma, Zambia, Africa.*

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Rev. and Mrs. Mervin A. Brubaker

Lois F. Brubaker*

Lona S. Brubaker

Dorothy J. Gish

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Rev. and Mrs. Lamar F. Fretz

Fannie Longenecker

Macha Mission: *Private Bag 11xc, Choma, Zambia, Africa.*

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Anna L. Kettering

Edith E. Miller

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Mary E. Heisey

Shirley A. Heisey

Martha L. Lady

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Rev. and Mrs. David M. Brubaker

Sikalongo Mission: *P. O. Box 131, Choma, Zambia, Africa.*

Rev. and Mrs. Roy H. Mann*

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Rev. and Mrs. Harvey R. Sider (after

Sept. 1)

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Erma Z. Hare

Esther G. Book

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Madhipura Mission: *P. O. Madhipura, N. E. Railway, District Saharsa, Bihar, India*

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Esther Mae Lenhart*

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Rev. and Mrs. Joseph B. Smith

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Rev. and Mrs. Doyle C. Book

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Rev. and Mrs. Howard Wolgemuth

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Fannie Scott

John Peter Yazzie

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Emma Jean Heisey*

Frances Musser*

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306 Minna St., San Francisco, Calif. 94103

Rev. Harold Paulus

Norman Mowery*

David Shonk*

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Meath Park, Sask., Canada
Rev. and Mrs. D. Maurice Moore
(Box 64)

Port Rowan (Walsingham)
Port Rowan, Ont., Canada
Rev. Leonard Chester
(Hespeler)

Virginiatown
Virginiatown, Ont., Canada
Rev. Eldon Byer (Box 362)

United States

Allisonia (Farris Mines)
Allisonia, Va. 24310
Rev. Arthur Brubaker

Blairs Mills
Blairs Mills, Pennsylvania
Rev. William Swartz
(Mifflintown, Pa. R-2, Box 243, 17059)

Bloomingsburg (Camp Brookhaven)
Bloomingsburg, N. Y. 12721
Mr. and Mrs. Jacob K. Stern*

Blandburg
Blandburg, Pa. 16619
Rev. William K. Berry (Box 55)

Breezewood (Mt. Chapel)
Breezewood, Pennsylvania
Rev. Norris Bouch
(Altoona, Pa. R-2, Box 566, 16601)

Bronx (Fellowship Chapel)
246 E. Tremont Ave., Bronx, N.Y. 10457
Rev. and Mrs. Paul D. Hill
Mr. and Mrs. Wayne Kleinfelter*
Mr. and Mrs. Leon Buckwalter*
Allen Deshong*
Leon Engle*
Esther Robinson
Luther Schwartz*
Lois Snook*
Charles Sollenberger*
Lillian Winger*

Brooklyn
958 Bedford Ave., Brooklyn, N.Y. 11205
Rev. and Mrs. Harold E. Bowers

Callaway (Adney Gap)
Callaway, Va. 24067
Rev. I. Raymond Conner (R-1)

Callaway
Callaway, Va.
Rev. Calvin B. Fulton
(1531 Riverdale Road, S. E., Roanoke, Va. 24014)

Cincinnati
2951 Sidney Ave., Cincinnati, Ohio 45225
Rev. William H. Engle

Columbia (Millerfields)
Columbia, Ky. 42728
Rev. Edgar Giles (R-1)
Knifley, Ky. 42753

Garlin (Bloomington)
Garlin, Ky.
Rev. Avery Sollenberger, Jr.
(R-3, Box 157, 42728)

Gladwin (Mt. Carmel)
Gladwin, Michigan 48624
Rev. Gary G. Lyons (R-4)

Hillman (Maple Grove)
Hillman, Michigan 49746
Rev. L. Eugene Wingert (R-1)

Hillsville (Bethel)
Hillsville, Va.
Rev. Arthur Brubaker
(Allisonia, Va. 24310)

Hopewell (Shermans Valley)
Hopewell, Pa. 16650
Rev. Earl J. Lehman (R-2)

Hunlock Creek
Hunlock Creek, Pa.
Rev. Ross Morningstar
(331 Vine St., Berwick, Pa. 18603)

Ickesburg (Saville)
Ickesburg, Pa.
Rev. Milford Brubaker
(R. 2, Newville, Pa. 17241)

Knifley (Knifley Chapel)
Knifley, Ky. 42753
Rev. Gaylerd Miller

Little Marsh (Jemison Valley)
Little Marsh, Pa.
Rev. Larry Strouse
(R-3, Westfield, Pa. 16950)

Llewellyn
Llewellyn, Pa. 17944
Rev. Charles Melhorn (Box 117)

Mt. Holly Springs
Mt. Holly Springs, Pa. 17065
Rev. Edward Hackman

Salem (Labish Community Church)
4522 Scott Ave., N.E., Salem, Ore. 97303
Rev. Art Cooper (4306 Scott Ave., N.E.)

Sheboygan
1325 Carl Ave., Sheboygan, Wis. 53081
Rev. Tyrus R. Cobb

Three Springs (Center Grove Chapel)
Three Springs, Pa. 17264
Rev. Marion Walker (R-1)

Uniontown (Searights)
Uniontown, Pa. 15401
Rev. George D. Kipe (R-4, Box 332)

Williamsburg (Mt. Etna)
Williamsburg, Pa.
Rev. Cecil Maurer (316 Lotz Ave., Altoona, Pa. 16602)

EXTENSION CHURCHES

Canada

Delisle (Community Chapel)
Delisle, Sask., Can.
Rev. Marshall Baker (Box 212)

Hamilton (Ridgemount)
Cor. of Jameston and Caledon Sts., Hamilton, Ont., Can.
Rev. J. Allan Heise (18 Amanda St.)

Saskatoon (Massey Place)
Saskatoon, Sask., Can.
Rev. Ronald Lofthouse (1 Malta St.)

United States

Baltimore (Marlyn Avenue)
611 S. Marlyn Ave., Baltimore, Md.
Rev. W. Rupert Turman (925 Homberg Ave., 21221)

Colorado Springs (Mountain View Chapel)
McArthur and Buena Ventura, Colorado Springs, Colo. 80909
Rev. Ethan M. Gramm (1425 McArthur)

Dearborn
4411 Detroit St., Dearborn, Mich. 48125
Rev. Walter S. Lehman

Harrisburg (Bellevue Park)
2001 Chestnut St., Harrisburg, Pa.
Rev. John K. Stoner
Grantham, Pa. 17027

Harrisburg (Skyline View)
7733 Hillcrest Ave., Harrisburg, Pa.
Rev. John Arthur Brubaker (7717 Hillcrest Ave., 17112)

McMinnville (Rolling Acres Community Church)
McMinnville, Tenn. 37111
Rev. Gerald Wingert (401 Pace St.)

Ontario
9590 Baker Ave., Ontario, Calif. 91762
Rev. Nelson W. Miller (1224 Baker Ave.)

Orlando
Orlando, Fla. 32809
Rev. Maurice Bender (441 Holden W.)

Phoneton

Phoneton, Ohio 45355
Rev. Elam O. Dohner (Box 95)

Roanoke (Valley View)
5648 Oakland Blvd. and Vermdale Dr., N.W., Roanoke, Va. 24019
Rev. Orvin White, Jr. (509 Elden Ave., N.E., 24014)

Smithville (Pomeroy Chapel)
Smithville, Tenn. 37166
Rev. Ernest U. Dohner (R-3)

CHRISTIAN SERVICE MINISTRIES

Serving Under M.C.C.

* Personnel serving in Voluntary Service are listed under the unit to which they are assigned in other Departments of this Directory
Judy Alleman, MCC Headquarters, 21 S. 12th St., Akron, Pa.

Doris Jean Brechbiel, Menno Travel Service, P.O. Box 3982, Beirut, Lebanon

Michael Brown, Emusire Secondary School, P.O. Box 14, Maseno, Kenya

Marilyn Ebersole, I. G. A. Hospital, St. Anthony, Newfoundland

Mr. and Mrs. Noel Falk, Twillingate Island Schools, Box 358, Twillingate, Newf.

Mr. and Mrs. Joe Haines, Mennonite School for Boys, Beit Jala, Hashemite, Kingdom of Jordan

Kenneth Keefer, c/o World Relief Commission, Box 1, Hue, Vietnam

Dr. and Mrs. Henry Kreider, Mennonite Service Unit, Hospital Grande Riviere du Nord, Haiti, West Indies.

David Lehman, Mennonite Service Unit, Boys Village, Smithville, Ohio 44677

Larry Lehman, MCC Headquarters, 21 S. 12th St., Akron, Pa.

John Martin, P. O. Box 96, Summerford, New World Island, Notre Dame Bay, Newf.

John McBeth, MCC Headquarters, 21 S. 12th St., Akron, Pa.

Bert Sider, Apartado 24, San Juan de la Manguana, Dominican Republic

Mr. and Mrs. Norman Wingert, Box 168, Reedley, California

Mr. and Mrs. Jack Wolgemuth, Institut Medical Evangelique, Kimpese via Kinshasa, Republique du Congo, Africa

BRETHREN IN CHRIST PERSONNEL SERVING UNDER AND SUPPORTED BY OTHER ORGANIZATIONS

Miss Shirley Bitner, c/o Joe Bitner, Sherks-ton, Ontario. (YFC, Regions Beyond Missions) On furlough.

Mr. and Mrs. David Carlson, c/o Trans World Radio, Box 141, Monte Carlo, Monaco (Trans World Radio)

Anna R. Engle, 10 Devenish Court, Devenish St., Sunnyside, Pretoria, South Africa (Evangelical Alliance Mission)

Rev. Robert D. Flory, 217 Geiser Avenue, Waynesboro, Pa. 17268. International Child Evangelism) On furlough.

Gulabi McCarty, c/o Rev. Allen S. Buckwalter, FEBAI, 7, Commissariat Road, Bangalore 25, India. (YFC, Regions Beyond Missions)

Rev. and Mrs. John Pawelski, San Salvador, Zacatecas, Mexico. (Mexican Evangelistic Mission)

Lois Raser, San Salvador, Zacatecas, Mexico. (Mexican Evangelistic Mission)

Dr. and Mrs. Alvan E. Thuma, P.O. Box 63, Choma, Zambia, Africa.

Harriet Trautwein, APO 24, San Juanito, Chihuahua, Mexico (Mexican Evangelistic Mission)

Mr. and Mrs. Carl Wolgemuth, c/o Inst. Linguistico de Verano, Apdo. 22067, Mexico 22, D.F., Mexico.

CHURCH NEWS — continued from page twenty

fifty years ago. The congregation's two missionaries on furlough, Miriam Heise and Velma Brilling, joined other missionaries in a local missionary conference in April.

Church improvement at Bertie, Ontario, has made possible the departmentalization of the Sunday school.

Pastor and Mrs. Wilbur Benner held open house for members and friends of the Bertie congregation recently.

A Ladies Auxiliary, organized by the Sherks-ton congregation, Ontario, will serve as a co-ordinating organization for women's activities in the congregation.

CENTRAL CONFERENCE

Pastor Gerald Wingert reports that attendance at the new extension church, Rolling Acres, McMinnville, Tenn., has reached a high of 55.

Bishop Ulery has announced in the Central Star that Edgar Giles has accepted the pastorate of Millerfields, Kentucky. Avery Soltenberger, Jr., who formerly served this church on a circuit, will continue to pastor the Bloomington church.

The Nappanee congregation, Indiana, joined the family of Pastor and Mrs. Warren Sherman in honoring them on their twenty-fifth wedding anniversary, Sunday afternoon, June 11.

Bishop Ulery has announced in the Central Star that the Franklin Corners congregation, Illinois, has purchased the church building of the St. Peter's Lutheran Evangelical Church, Morrison. Possession will be obtained late 1968 or early 1969.

PACIFIC CONFERENCE

Robert J. Carlson was awarded the degree of Master in Sacred Theology from Wesley Theological Seminary of the Methodist Church, Washington, D. C., May 29, 1967. Rev. Carlson resides in Newton, Kansas, where he serves as chaplain at Prairie View, a mental health facility operated by the Mennonite Mental Health Services.

Rev. Elmer Martens will assist in the activities of the Upland congregation, Calif., full-time during the summer and part-time this fall. Rev. Martens is a graduate student at Claremont College and a former pastor of Mennonite Brethren College Church, Fresno.

REVIVAL SERVICES

Jack Jarrett, tent meeting along Route 194, south of East Berlin, Pa., August 20-September 3.

Word from Mr. Keith Moxon, Box 139, P.O. Chatswood, N. S. W. Australia, indicates they are building a library of Peace materials published by Peace Churches. He is very much interested in securing early volumes of the *Evangelical Visitor*. Either single copies or bound volumes can be used.

Anyone having Peace materials or copies of the *Evangelical Visitor* they wish to send, correspond with Mr. Moxon at the above address. Contact Mr. Moxon direct. Mr. Moxon is willing to pay 2c for early copies of the *Evangelical Visitor* plus postage.

Births

ALLEN — Kevin Jay, born May 11, 1967, to Mr. and Mrs. Howard Allen, South Mountain Chapel, Pa.

BLACK — Thomas Edward, Jr., born February 1967, to Mr. and Mrs. Thomas Black, Bellevue Park congregation, Pa.

BOOSER — Kevin Jay, born May 28, 1967, to Mr. and Mrs. Donald Booser, Shenks congregation, Pa.

BROSEY — Dianna Linn, born May 16, 1967, to Mr. and Mrs. Larry Brosey, Shenks congregation, Pa.

DANNER — Broch Richard, born September 7, 1966, to Mr. and Mrs. John Danner, Jr., Fairview congregation, Pa.

EBERLY — Teresa Joy, born May 9, 1967, to Mr. and Mrs. Ronald Eberly, Montgomery congregation, Pa.

GINGRICH — Esther Mae and Paul Richard, twins, born May 27, 1967, to Mr. and Mrs. Roy Gingrich, Fairview congregation, Pa.

GLICK — Rodney Lynn, born June 4, 1967, to Mr. and Mrs. Melvin Glick, Air Hill congregation, Pa.

HERR — Jeffery Kurt, born June 3, 1967, to Mr. and Mrs. Alvin K. Herr, Manheim congregation, Pa.

HESS — Anthony Michael, born May 26, 1967, to Mr. and Mrs. William Hess, Manheim congregation, Pa.

HOOVER — Douglas Eugene, born May 23, 1967, to Mr. and Mrs. Herbert Hoover, Mountain View Chapel, Colo.

JUNKINS — Robert Eugene, born May 24, 1967, to Mr. and Mrs. Robert Junkins, Fairview congregation, Pa.

KANAGY — Roy David, born September 28, 1966, to Mr. and Mrs. Karl Kanagy, Fairview congregation, Pa.

MEYERS — Barry Lee, born June 5, 1967, to Mr. and Mrs. Lee Meyers, Montgomery congregation, Pa.

MURR — Wendy Sue, born April 20, 1967, to Mr. and Mrs. Robert Murr, Mountain View Chapel, Colo.

OVERHOLZER — Julia Ann, born May 13, 1967, to Mr. and Mrs. Donald Overholzer, Montgomery congregation, Pa.

PANNEBAKER — Michael Dwane, born October 2, 1966, to Mr. and Mrs. Gilbert Pannemaker, Jr., Fairview congregation, Pa.

PETERS — Rose Anne, born December 18, 1966, to Mr. and Mrs. Howard Peters, Fairview congregation, Pa.

RIGGLEMAN — Menno Eugene, born April 24, 1967, to Mr. and Mrs. Charles F. Riggelman, Elizabethtown congregation, Pa.

SMEDLEY — Richard Alan, born June 9, 1967, to Mr. and Mrs. Richard Smedley, Bellevue Park congregation, Pa.

SMITH — Darryl Eugene, born May 10, 1967, to Mr. and Mrs. Ken Smith, Shenks congregation, Pa.

STONE — Brenda Louise, born May 7, 1967, to Mr. and Mrs. Gerald Stone, Conoy congregation, Pa.

STUMP — Douglas Bruce, born May 2, 1967, to Mr. and Mrs. Kenneth Stump, Upland congregation, Calif.

WHITE — Derek Andrew, born February 25, 1967, to Mr. and Mrs. Ronald White, Mountain View Chapel, Colo.

WINGER — Roy Andrew, born March 23, 1967, to Mr. and Mrs. Gerald Winger, Heise Hill congregation, Ontario.

Weddings

DYCK-GILMORE — Miss Lynda Ruth Gilmore, Lowbanks, Ontario, and Mr. Herman Francis Richard Dyck, St. Catharines, Ontario, were united in marriage June 3, 1967, in the Wainfleet Brethren in Christ Church. The ceremony was performed by the bride's uncle, Pastor Edward Gilmore.

EBERLY-WINTERS — Miss Betty Jean Winters, daughter of Mr. and Mrs. Lee Roy J. Winters, Elizabethtown, Pa., became the bride of Mr. Albert S. Eberly, son of Mrs. Josephine E. Eberly and the late Charles Eberly, Manheim, Pa., June 2, 1967. The ceremony was performed in the United Church of Christ, Elizabethtown, by the Reverend Paul Eberts.

MURTAUGH-COLLARD — Miss Muriel Collard, Wainfleet, Ontario, and Mr. Gary Anthony Murtaugh, Wainfleet, were united in marriage May 25, 1967, in the Wainfleet Brethren in Christ Church. The ceremony was performed by Pastor Edward Gilmore.

NEVIL-HEISEY — Miss Mildred Heisey and Mr. Rodney Nevil were united in marriage in the Bellevue Park Brethren in Christ Church, March 18, 1967, by Pastor Lane Hostetter.

NISSLEY-FISHER — Miss Jane Fisher, daughter of Mr. Charles and the late Mrs. Fisher, Middletown, Pa., and Mr. Earl Nissley, son of Mr. and Mrs. Raymond Nissley, Hershey, Pa., were united in marriage May 12, 1967, by Rev. John Fries.

PALMER-SNODY — Miss Sandra Snody and Mr. Lawrence Palmer were united in marriage in the Bellevue Park Brethren in Christ Church, June 10, 1967, by Pastor Lane Hostetter.

WITMER-WENGER — Miss Faye Arlene Wenger, daughter of Mrs. Mary A. Wenger and the late Henry B. Wenger, Manheim, Pa., became the bride of Mr. Ronald L. Witmer, son of Mr. and Mrs. Wilbert G. Witmer, Lancaster, Pa., May 7, 1967. The ceremony was performed in the Manheim Brethren in Christ Church by Rev. Glenn A. Ginder, cousin of the bride.

Obituaries

CRIDER — Charles Wegley Crider, age 62, Shippensburg, Pa., passed away May 29, 1967, as the result of an accident. He was converted early in life and was a member of the Green Springs Brethren in Christ Church. In 1924 he was united in marriage to Anna Mary Hock.

Besides his wife, he is survived by four sons: John A., Shippensburg, Pa.; Monroe C.,

Chambersburg; Abram D., Shippensburg; and Irvin M., Mechanicsburg; and eight daughters: Mrs. Mary Jane Musser, Carlisle; Mrs. Dorothy M. Nickel, Leonard, Mich.; Mrs. Anna G. Gettel, Orrstown; Mrs. Velve M. Wingert, Chambersburg; Mrs. Esther J. Strite, Chambersburg; Mrs. Cora B. Alleman, Chambersburg; Mrs. Sarah M. Brubaker, Westfield; and Mrs. Frene E. Grove, Leonard, Mich. Three brothers, four sisters and 47 grandchildren also survive.

The funeral service was conducted in the Air Hill Brethren in Christ Church. His pastor, John L. Rosenberry, and Rev. Allen Brubaker officiated. Interment was in the Air Hill cemetery.

ENGLE — Stella Etta Engle, age 70, passed away at her home in Upland, California, May 24, 1967. Born in Hiawatha, Kansas, she moved with her husband, Daniel J. Engle, and their family to California in 1930.

Besides her husband, she is survived by three sons: Harold, Lawndale; B. Charles, Upland; and D. John, McMinnville, Oregon; and ten daughters: Irene Dexter, Upland; Ruth Adams, Pomona; Susan Gahagan, Sepulveda; Dorcas Deems, Sepulveda; Vera Rasmussen, Ontario; Roberta Powell, Boise, Idaho; Twila Kropf, Hubbard, Oregon; Dorothy Blair, Oakland; Josephine Hoff, North Hollywood; and Marian Brubaker, York, Pennsylvania. Three brothers, forty-eight grandchildren and eleven great-grandchildren also survive.

OLDHAM — Mrs. Rosie T. Oldham died suddenly, May 29, 1967, in the Altoona Hospital. She was born in Philadelphia, Pa., on February 22, 1907, the daughter of Rev. Herman G. and Laura (Kanode) Miller. She married Lesin R. Oldham in Altoona, Pa., in 1925; he preceded her in death by four weeks. She was a member of the Altoona Brethren in Christ Church.

Besides her father, she is survived by two daughters: Mrs. Laura Margaret Frymier, Custer, Okla.; and Mrs. Lois J. Bacastow, King of Prussia, Pa. One sister and three grandchildren also survive.

The funeral service was held in the Altoona Brethren in Christ Church, Rev. John L. Rosenberry and Pastor Darleigh B. Replogle officiating. Interment was in the Oak Ridge Cemetery, Altoona.

ST. LOUIS — Bunnie Lyn, infant daughter of Mr. and Mrs. Kenneth St. Louis, Ridgeway, Ontario, passed away suddenly at her home, May 26, 1967.

She is survived by her parents; a sister, Kimberly-Anne; a brother, Scott Joseph; and grandparents: Mr. and Mrs. John St. Louis, Fort Erie; and Mr. and Mrs. Peter McDermott, Crescent Park.

The funeral service was held in the Clendenning Funeral Home, Ridgeway, Rev. Roy V. Sider officiating. Interment was in Ridgeway Memorial Cemetery.

SNELL — Jacob Snell passed away unexpectedly at his home in Sandusky, Michigan, May 22, 1967. He was a member of the Mooretown Brethren in Christ Church.

He is survived by his wife, Caroline; one brother and two sisters.

The funeral service was held in the Hacker Funeral Parlors, Sandusky, Pastor Melvin E. Stauffer officiating. Burial was in Downing Cemetery.

STONE — George E. Stone was born October 19, 1907, and passed away May 23, 1967, in the Osteopathic Hospital, Lancaster, Pa., after

an illness of one year. He was a member of the Conoy Brethren in Christ Church.

He is survived by his wife, Elsie Zeager Stone; four sons: Robert S., Reading; Gerald F., George E., Jr., and Rhine M., Bainbridge; and two daughters: Mrs. Carl Kline, Elizabeth-town; and Mrs. Marlin Arnold, Marietta. Also surviving are his aged mother, Mrs. Hannah Stone, nine brothers and sisters, and eleven grandchildren.

The funeral service was held in the Conoy Brethren in Christ Church, Pastor Allen Soltenberger and Rev. Samuel Brubaker officiating. Interment was in the Conoy cemetery.

News Items

Theology Commission Announces Consultation on the Church in a Secular World

The Theology Commission of the National Association of Evangelicals has scheduled a three-day consultation on The Church in a Secular World for the middle of October.

Participation is by invitation and includes church leaders, theologians and educators.

Degree Change Approved by Asbury Seminary Board

Adoption of a master's designation for the basic theological degree has been approved by the Board of Trustees of Asbury Theological Seminary, Wilmore, Kentucky, according to Dr. Frank Bateman Stanger, president.

The board gave approval to the adoption of the Master of Divinity degree (M.Div.) designation and the dropping of the B.D. nomenclature for the basic theological degree. The new degree ruling became effective on May 30, 1967, thus affecting the senior class.

Dr. Stanger further stated that the Commission on Research and Counsel of the 1966 biennial meeting of the American Association of Theological Schools in the U.S. and Canada (AATS), the official accrediting association, had recommended that each member school could either adopt the new degree nomenclature or retain the B.D. degree nomenclature as suitable recognition for the basic professional education of the ordained ministry.

U.N. to Publish Ancient Religious Documents

An agency of the United Nations has photographed ancient Egyptian religious documents rivaling the importance of the Dead Sea Scrolls and will publish them next year, according to the Claremont College Graduate School.

Until now, 12 of the 13 papyrus manuscripts, discovered in a jar in an Egyptian cemetery 20 years ago, have been kept in Cairo's Coptic Museum. The other is in Europe.

The manuscripts allegedly include Gospel accounts which the early Christian church considered heretical and did not include in the New Testament.

Negro Church Body Opposes Tactics of Rights Leaders

The civil rights movement is losing the support of the general public because of the tactics of some groups and leaders. This criticism was contained in a report to the 151st Philadelphia Annual Conference of the African

Methodist Episcopal Church, which has 109 congregations in Eastern Pennsylvania.

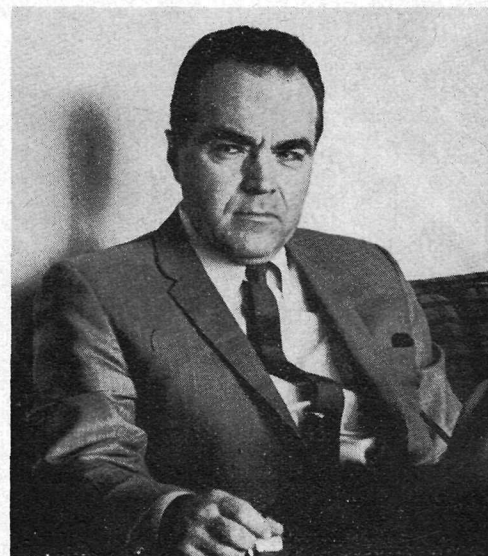
The Social Action Committee of the Conference called for more moderation and full obedience to the law by civil rights groups, and offered a disclaimer of "Black Power."

Henry Cites Protestant Theology's 'Complete Disarray'

Speaking in an annual series of lectures on contemporary religious developments, Dr. Carl F. H. Henry of *Christianity Today* magazine told students of Trinity Evangelical Divinity School here that the death-of-God theology is ready for burial and its demise marks the end of an era in neo-Protestant thought.

Dr. Henry asserted that Protestant theology is currently in "complete disarray" and that "the case for theism is now 'up for grabs.'"

Only three formidable positions in the Western world today insist that man can know the nature of the ultimate world, he added. These he identified as "Communism which holds that ultimate reality is naturalistic, and dismisses Christian supernaturalism as a myth; and Roman Catholicism and Evangelical Protestantism, which affirm the Living God and dismiss dialectical materialism as an arbitrary speculative bias." As between Catholicism and Evangelical Christianity Henry added, all the issues of the Protestant Reformation remain to be debated.



Upland, Indiana

Taylor University bestowed an honorary Doctor of Divinity degree upon the Reverend Samuel F. Wolgemuth of Wheaton, Illinois, during the 121st Commencement ceremonies of the college Sunday, May 21.

A Taylor alumnus, the Reverend Mr. Wolgemuth is President of Youth for Christ International. He was cited by the college for "exemplifying Christian dedication and service" and for wielding "profound, redemptive influence as pastor, bishop, missions executive and youth leader."

Wolgemuth was pastor of the Brethren in Christ Church for 13 years, has been Chairman of the Board of Missions of his denomination since 1955, and a member of the Evangelical Foreign Missions Association Board for six years.